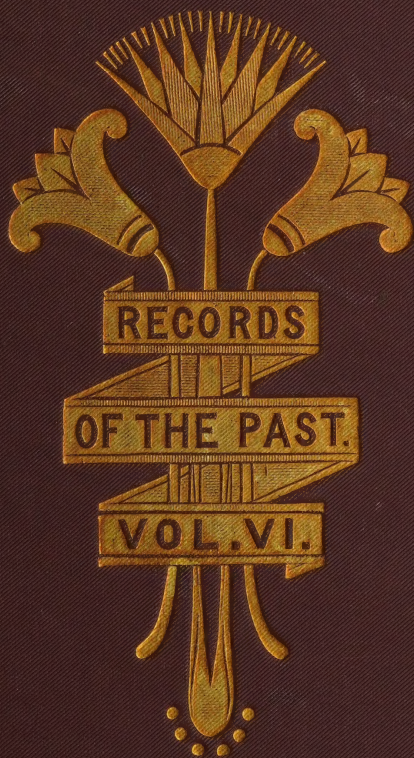




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RECORDS OF THE PAST:

BEING

ENGLISH TRANSLATIONS

OF THE

ASSYRIAN AND EGYPTIAN MONUMENTS.

PUBLISHED UNDER THE SANCTION

OF

THE SOCIETY OF BIBLICAL ARCHÆOLOGY.

EGYPTIAN TEXTS.



Multæ terricolis linguæ, cœlestibus una.

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RECORDS OF THE PAST.

VOL. X.

EGYPTIAN TEXTS.

NOTE.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

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P R E F A C E.

THE success which has attended the publication of the "RECORDS OF THE PAST," and the favour with which they have been received by the European students and enquirers, has led to their continuation as far as the present volume. Containing, as they do, the translations of the most important historical texts, they afford to the general enquirer access to most of the sources from which he may derive contemporaneous information. The student finds them invaluable for the purposes of reference and comparison, when sufficiently advanced to essay the depths of this archaic literature without being buoyed up by original documents transliterated and translated. The fact that nearly all the principal Assyriologists and Egyptologists have contributed to their pages is sufficient to demonstrate that the "RECORDS" have been regarded as an international enterprize, and available for all the purposes proposed wherever the English language is read or understood, which comprises at least a hundred millions possible readers. The present volume will be found to be very rich in the translations of mythological texts, a branch of enquiry which begins to attract more attention as the mine of historical documents becomes exhausted. The mythologies of Assyria and Egypt are particularly

valuable for the due comprehension of ancient religions, as they are the oldest of which contemporary documents have been preserved. Whatever may be the antiquity of the Aryan mythologies, the Greek, the Etruscan, or the Hindhu, it is evident they only appear centuries after the Assyrian and Egyptian, and had not been committed to writing till a period comparatively recent compared with their venerable predecessors. When there are no texts of the period prior to the formation of a canon afterwards implicitly followed, and when all the documents of the age have disappeared, the question of the exact texts of the older versions must always remain in doubt. In Assyria and Egypt alone are found duplicate texts with those variations which show that here are the real sources of ancient history and mythology. Although they stand distinct from the Aryan mythology, yet their influence on Semitic religion and thought was transmitted to the West. Babylonia has left behind it documents at least fifteen centuries before Christ, and Egypt at least two thousand years. They vouch their own antiquity, and are the fixed stars of ancient literature, at an incomparable distance from the mythology of Greece, not represented by writing till the Roman Empire; or the Vedas and Puranas, only found in a written form in times fabulously modern.

S. BIRCH.

25th June, 1878.

THE STELE OF IRITISEN.

(XITH DYNASTY.)

TRANSLATED BY

PROF. G. MASPERO.

THIS fine stele, which is marked C 14, has been published by Lepsius (*Auswahl*, Taf. ix.) and Prisse d'Avennes (*Mon. Egyptiens*, pl. vii.); it has been often alluded to, but never translated. It was found in Abydos by Thédenat du Vent, who sold it to M. Cousinéry; it then passed to the Musée du Louvre. Champollion, struck by the conformity of style which it offers to stele 45 in Turin, ascribed it to the period of the XXIst Dynasty, and tried to discover on it the names of king Smendes and Psousennes (*Lettres à M. le duc de Blacas, deuxième Lettre*, pp. 114-118). De Rougé thought "it might be considered on the whole as being one of the master-pieces of Egyptian sculpture" (*Catalogue des Monuments Egyptiens de la Salle du Rez-de-chaussée*, 1849, p. 47; and *Rapport adresse à M. le Directeur-Général des Musées Nationaux*, 1851, p. 17), and his opinion was fully re-echoed by the Italian Egyptologist Camillo Orcurti. The fact is, the first draught of the hieroglyphics, which was done in red ink and remains to this day visible, is exceedingly fine, but the subsequent carving of the inscription, although very elaborate, is by no means as excellent.

The stele was erected for a certain artist named Iritisen, in the reign of Mentuhotep, *Rā-neb-kheru* (XIth Dynasty). Iritisen and his wife Hapu, are figured twice on it. First, in the lower part, sitting together upon one seat, the lady with one arm lovingly put around the neck of her lord, while the man is smelling an *alabastron* full of perfumed oil. Before them is represented a low table, piled with every description of victuals, while above them runs the legend :

“Funereal meal of bread and liquor, thousands of loaves, liquors, oxen, geese, all good and pure things, to the pious IRITISEN, his pious wife who loves him, HAPU.” In the middle register Iritisen and his wife are represented standing. Iritisen holds in the left hand the long baton used by elders and nobleman, and in the right the *Pat*  sceptre. In front of them is a procession of their own family, headed by

“His son, his eldest, who loves him, USERTESEN ;” then follow : “His son, who loves him, MENTUHOTEP,” and “His son, who loves him, SI-MENTU ;” immediately after whom we find a lady,

“His daughter, who loves him, QIM,” and “Her son, who loves her, TEMNEN.”

There is every reason to think that Si-Mentu had married his sister, and that Temnen was his as well as Qim's child. Usertesén is about to sacrifice a goose to his father, according to rite, and Mentuhotep carries an ox-thigh for the same purpose.

THE STELE OF IRITISEN.

The inscription begins with:

THE living HORUS, who unites both lands, the Lord of diadems, who unites both lands, King of Upper and Lower Egypt (son of RA, MENTUHOTEP), everliving; his true servant, who is in the inmost recess of his heart, and makes his pleasure all the day long, the devout unto the great god, IRITISEN.

Proscynem to OSIRIS, Lord of Mendes, Khent Ament, Lord of Abydos, in all his places, that he may give a funereal meal of bread and drink, thousands of loaves, liquors, oxen, geese, linen, clothes, all good and pure things, loaves without number,¹ beer, spirits,² cakes of the Lord of Abydos, white cream of the sacred cow on which the manes like to feed, for the devout unto OSIRIS and ANUBIS, Lord of the burying grounds, the Chief of the artists, IRITISEN.

I know the mystery of the divine Word, the ordinances of the religious feasts, every rite of which they are fraught, I never strayed from them; I, indeed, am an artist wise in his art, a man standing above (all men) by his learning.

I know what belongs to sinking waters, the weighings done for the reckoning of accounts, how to produce the form of issuing forth and coming in, so that a member may go to its place.

I know the walking of an image of man, the carriage of a woman,³ the two arms of HORUS, the twelve circles

¹ Without reckoning.

² Sense doubtful; possibly *incalescere, fervere*.

³ Allusions to his skill as an artist in statuary.

of the blasphemers, the contemplating the eye without a second that affrights the wicked, the poisoning of arm to bring the hippopotamus low,¹ the coming of the runner.

I know the making of amulets, that we go without any fire giving its flame, or without our being washed away by water!

Lo! there is no man excels by it but I alone and my eldest legitimate son: god has decreed him to be excellent in it; and I have seen the perfections of his hands in his work of chief-artist in every kind of precious stones, from gold and silver even to ivory and ebony!

Funereal meal of bread and liquors! Thousands of wine, loaves, oxen, geese, linen, clothes, all good and pure things, to the devout IRITISEN-the-wise, son of the lady AD.

¹ A mystical allusion to a passage in the *Book of the Underworld*.



THE STELE OF BEKA.

(IN THE MUSEUM OF TURIN.)

TRANSLATED BY

FRANÇOIS CHABAS.

THE *Records of the Past* already contain some texts of the class to which belongs the Tablet of Beka ; for instance : the Inscription of Amenemheb (Vol. II. p. 53) ; the Inscription of Ahmes Pennishem (Vol. IV. p. 7) ; the Inscription of Seti son of Paramses (*Ibid*, p. 33) ; the Inscription of Ahmes son of Pesabenhôr (*Ibid*, p. 63) ; and the Inscription of Samtati Taf-nekht (*Ibid*, p. 65).

But a number of by far more extensive texts than those which have been published up to this day would allow a larger harvest of information in the scope of biography, history, and mythology.

The Tablet of Beka, the great Steward of the Public Granary, (an office well known by the patriarch Joseph's story), is on the contrary remarkable by the

sobriety of its contents. Instead of the long litanies of gods and funereal genii, which usually tire the attention of modern readers, cult and religion are hardly mentioned in the text, which runs especially upon philosophical ethics. Therefore this tablet affords an excellent introduction to the study of the Egyptian eminent doctrine, which revealed to *the initiated* the unity and incomprehensibility of God, while the multitude was abandoned to the cult of material symbols.

The absurdities of the public cult have been recorded by the historians more carefully than the precepts of their occult science: *Quis nescit qualia demens Ægyptus portenta colat?*

Nevertheless the classical antiquity has known “that the first mortals who have revealed the secret paths which lead to the divinity are those who drank the excellent waters of the Nile.”

With the assistance of a sufficient knowledge of the Egyptian language we are now enabled to detect in the Egyptian documents the information which neither the Greeks nor the Romans could understand in their time.

THE STELE OF BEKA.

1 A ROYAL gift of offerings to the person of the Steward,
of the public granary, BEKA, the justified.

He says,

I myself was just and true, without malice,¹ having put
god in his heart,² and having been quick to discern
his will.

2 I reach the city of those who are in eternity.

I have done good upon earth ;⁴

I have harboured no prejudice ;⁵

I have not been wicked ;⁶

I have not approved of any offence or iniquity.

3 I have taken pleasure in speaking the truth ;

I have perceived the advantage it is to conform to this
practice upon the earth from the first action (of my
life) even to the tomb.⁷

My sure defence⁸ shall be to speak it (truth) in the day
when

¹ Or, "evil," or, "perversity."

² This change of the personal pronoun is a common feature in Egyptian inscriptions, and was reckoned an ornament.

³ Or literally, "the city which is in millions of years," *i.e.*, for ever.

⁴ Or, "I have made good things."

⁵ Or, "wrong or damage to others." ⁶ This last word is obscure.

⁷ Literally, "depuis l'action jusqu'à la tombe."

⁸ Or perhaps, "escort," or, "guard;" the word is a rare one.

4 I reach the divine judges, the skilful interpreters,¹ discoverers of all actions, the chastisers of sins.

Pure² is my soul.

(While) living, I bear no malice.³

5 There are no errors⁴ attributable to me, no sins of mine are before their hand.⁵

I am come out of this trial⁶ with the help of truth,⁷ and behold I am in the place of the ancients.⁸

Bring ye the food of truth⁹ to the Steward

6 of the public granary, BEKA, the justified.

He says: It was I who filled the heart of the Lord of the Two Regions, (who was) the beloved¹⁰ of the King of Upper Egypt, the favourite of the King of Lower Egypt, on account of my pre-eminent merits, which were the cause of my promotion.

7 Great was I in the place of millions of true perfections.¹¹

Wherever the King proceeded, I (always) approached his person,¹² and went joyfully round him adoring his goodness each

8 day, and did homage to the double asp¹³ on his diadem throughout all time.

The Steward of the public granary, BEKA. He says:

I am a *sahu*,¹⁴ I who took pleasure in truth, conformably

¹ The 42 assessors of Osiris.

² The word rendered "pure" is also a rare one.

³ In the original text there is an alliterative play of words in this phrase.

⁴ Or, "there exists no abuse or wickedness of mine, my virtue is before their hands."

⁵ *I.e.*, the judges.

⁶ Literally, "of the."

⁷ Or, "the words of Thoth."

⁸ Or, "the place of the just."

⁹ Literally, "its food."

¹⁰ Or, "the favourite friend."

¹¹ The royal palace.

¹² Literally, "Whenever the king thrived before and behind."

¹³ The emblem of his immortal dignity.

¹⁴ A corpse, a mummy.

with the laws of the tribunal of the Two Truths¹
desired by me.²

9 I reach the Kher-neter.³

I have not made myself master over the lowly;⁴

I have done no harm to men who honoured their gods.⁵

I have spent my lifetime in the life of truth,⁶ until I
have attained the age

10 of veneration, being in favour with the King, and be-
loved by the great ones around him.

The royal dwelling, those who dwelt there, no ill will
towards me was in their heart.⁶ The men

11 of the future, while they live, will be charmed by my
remarkable merits.

He who inhabits the place of the fulness of health⁷ had
given me an important post.⁸

My sincerity and my goodness were in the heart of my
father and mother; my affection was in them.⁹

12 Never¹⁰ have I outraged it in my mode of action towards
them from the beginning of the time of my youth.

Though great, yet I have acted as if I had been a
little one. I have not disabled anyone worthier than
myself.

¹ The hall of Osiris.

² Literally, "my desire."

³ Hades.

⁴ Most of these sentences are excerpts from the Negative Confession.
See *Ritual of the Dead*, Cap. cxxv.

⁵ Or rather, "the gods."

⁶ The usual lapidary phrases.

⁷ The king's palace.

⁸ "Master of works," or, "master of things." The term *Neb kat* was
also a common personal name.

⁹ It is uncertain from the text of the stele itself, whether the meaning
is of Beka delighting in his parents, or his parents in him. It is remark-
able, that contrary to all Egyptian usage, he does not give his parents
names.

¹⁰ Or, "strained."

13 My mouth has always been opened to utter true things,
not to foment quarrels.

I have repeated what I have heard just as it was told to
me.

O ! all ye men who live, taking pleasure in truth every
day in Egypt,

14 ye who are not (yet) nourished by the god, Lord of
Abydos,¹ who lives on truth each day, be happy !
Spend your life in pleasures until you approach the
happy West. May your soul enjoy the right to go
freely in and out like the eternal Lords who are
established before the gods.²

¹ Osiris, Lord of Tattu.

² The chief bliss of the elect, according to the Egyptian creed, consisted in their faculty of unlimited motion in the whole universe. The usual prayers demand for the deceased the power of "going and coming from and to everywhere under any form they like."



INSCRIPTIONS OF QUEEN HATASU.

(XVIIIth DYNASTY.)

 TRANSLATED BY

JOHANNES DÜMICHEN.

 CONQUEST OF ARABIA FELIX.

THESE inscriptions, which afford the chief materials for the construction of the Annals of Hat-a-su, the queen regnant of Egypt with Thothmes II., and consort of Thothmes III., occupy the interior walls of a large temple to the goddess Hathor, which was erected by Hat-a-su in the valley of El-Assaseef, near Thebes. The temple is now known as that of Deir-el-Baheiri, from the name of a Coptic convent which has been built amidst its ruins. Nearly all the interior of the temple was originally covered with bas-reliefs, highly coloured, representing the principal events in the life of the founder; and chiefest among these her subjugation of S.W. Arabia by means of a fleet which she had constructed on the Red Sea and manned by Phenician sailors, the

superstitions of the Egyptians rendering them unwilling to cross the sea. Over, or by the side of each separate picture, ran several lines of hieroglyphics, descriptive of the subjects represented. Of these inscriptions many have been wilfully defaced by order of Thothmes III., who outlived Hat-a-su, and placed his own cartouch on the walls, to the obliteration of that of his sister. Time and neglect have destroyed other portions, but enough yet remains to give an interesting record of one of the earliest naval engagements, and of the invasion and conquest of a country which then bore, as it has for ages since, the name of the Holy Land.

The text from which this translation is taken has been published with great beauty and fidelity by Dr. Johannes Dümichen, in *Flotte ein. Ægypt. Königin*, folio, Leipzig, 1868, with an English version by Anna Dümichen, his daughter. This English text has been again translated from the German, and revised for the present volume by Mr. S. M. Drach.

W. R. C.

INSCRIPTIONS OF QUEEN HATASU.

PLATE I.¹

First scene, representing the embarkation of the Egyptian fleet. Between two trees:

HATHOR is Mistress of the land of Pun.²

Two short inscriptions of four lines each over the boat:

These are the ships which the wind brought along with it.

Inscription of thirteen vertical lines before the great picture:

The voyage on the sea, the attainment of the longed for aim in the Holy Land, the happy arrival of the Egyptian soldiers in the land (of) Pun, according to the arrangement of AMEN, King of the gods, Lord of the terrestrial thrones in Thebes, in order to bring to him the treasures of the whole land in such quantities as will satisfy him. This was done by the Queen of Egypt, the daughter of the SUN RA-MA-QA,³ never has anything similar been done in the times of a former king in this country eternally ⁴

¹ These refer to the plates in Dümichen's work.

² Arabia.

³ Ra-ma-qa, or Ma-qa-ra, conjectured to be Misphrès, Mèphre, or Misaphris of the Manethonian lists, it approaches near to Mèxprès. The central hieroglyph might be *xeft*.

⁴ Lacuna.

PLATE II.

Sixteen lines of hieroglyphics describing the cargo of the ships :

The loading of the ships of transport with a great quantity of the magnificent products of Arabia, with all kinds of precious woods of the Holy Land, with heaps of incense resin,¹ with verdant incense trees, with ebony, with pure ivory, with gold and silver from the land of Amu, with the *tesep*-wood and the *cassia*-bark, *aham*-incense (and) *mestem-kohl*, and hounds,² with skins of leopards of the South, apes³ (and) monkeys,⁴ with women and children. Never has a convoy (been made) like this one by any king since the creation of the world.

PLATE III.

Seven lines of hieroglyphics; three vessels return to Thebais :

Excursion completed satisfactorily; happy arrival at Thebais to the joy of the Egyptian soldiers. The (Arabo-Ethiopic) Princes after arrival in this country, bringing with them costly things of the Arabian land, such as never had yet been brought that could be compared with what they brought by any of the Egyptian kings, for the Supreme Majesty of this god AMEN-RA, Lord of the terrestrial thrones.

¹ *Qami*, "gum," or resin of the kind called *ana*, an odoriferous resin like benzoin, or frankincense. S. B.

² *Tesem*.

³ *Qaf*, 1 Kings x. 22 (Cynoc. Babuin).

⁴ The *anau* or cynocephalus (Cynoc. Hamadryas).

Again the Princes of Pun kneel before the Queen's throne:

As one who is the great chief of the land of Pun, and of the Nubian hunters from the country of Chent-hen-nefer.

Then an inscription of seven lines:

The kissing of the earth before her who abounds in deeds, RA-MA-QA, by the great of the land of the Pun, and by the hunters of Nubia from the land Chent-hen-nefer.

Inscription over a picture representing the Pun Princes kneeling, and their servants bearing gifts:

The great of the land of Pun, their speech which they deliver requesting peace from Her Majesty. Homage to thy countenance,¹ O Queen of Egypt, Sun, beaming like the sun-disk ATEN² your mistress, that is Arabia's mistress.

PLATE IV.

Six vertical lines of hieroglyphics over the first boat:

Glad arrival in the West; the whole country is joyful at this beautiful feast of this great god. They exult in offering twofold praise and adoration to the Royal Lord of both countries. Salutation to the crew of the boat of King THUTMOSIS (II.), named, "Star of both Countries;" they speak with loud calls to the Princess of the Necropolis, the magnanimous goddess, the Ruler ³

On ten ships on lowest row, probable arrival at East end (town-harbour):

¹ Cf., אַנפֿעה פֿניו במנחה, Jacob and Esau. Gen. xxxii. 20. S. M. Drach.

² Aten is probably the Semitic deity Adon.

³ Lacuna.

Satisfactory arrival at Thebes, the warlike, joy fills them at the sight of this monument, which is erected by (the Queen RA-MA-QA) to her father (AMEN-RA).

Captain's title, "Chief of the Navigation;" he stands on deck, whip in hand.

PLATE V.

Three lines of hieroglyphics:

The crew of the Royal boat brings the salutation; they praise the Queen RA-MA-QA as the mighty in deeds, words of exultation are spoken in heaven and on earth. HATHOR, who repeatedly creates the birth at Thebes, says joyfully to the Queen, whatsoever heaven possesses is thine.

Upon the prow of the first boat:

Arrival in the West, the four men there are the Royal grandees, the Captain calls out to the boatmen, Forwards, ye rowers!

In first middle boat:

It brings the salutation of HATHOR, the Mistress of life, happiness and strength, the Queen RA-MA-QA, the ever-living.

Priest; sacrifice-inscription (middle one):

The sacrifice that is due to thee, O HATHOR, Mistress of heaven, Make strong the Queen RA-MA-QA and the King THUTMOSIS.

Over the lowest boats:

Salutation to the Theban HATHOR on the part of the Lord with life, happiness and strength, the King TOTHMOSIS III., the everliving.

On the sacrificing priest behind the royal throne:

The sacrifice due to thee, O HATHOR, Mistress of heaven;
make strong the Queen RA-MA-QA in this year of years.

Five lines on the helm of last boat but one:

The boatmen call out in the bark, the gracious Rulers,
they have erected this monument to their mother HATHOR,
that she may be there, where they are for evermore.

Inscription on three priests (last boat):

The sacrifice due to thee, O HATHOR, Mistress of heaven,
make strong Queen RA-MA-QA, and King THUTMOSIS.

PLATES VI.-VIII., XI.

Represent the subjects of various scenes; chiefly
Egyptian military parade in uniform; the Per-a-a,¹
"household troops;" tamed leopard led by a negro,
the prize fighting of the Tamahu (Pl. xi.), a master-
piece of art. Naval feast to Amen at beginning (or
every year) of Thothmosis III.²

PLATE XVII.

Inscription on picture representing the tribute³ of
the Arabians: Arabian incense trees in wooden tubs,
an Arabian incense tree,⁴ inscribed:

¹ "The great house;" *i.e.*, Pharaoh.

² Ungarelli, *Obel. Later. oriens*. Horrack thinks, is to thank his god-father Amen in his navigation at beginning of inundation.

³ Among the tributaries appears the Queen of the land of Pun-t, who is represented as very short, hunchbacked, and with deformed legs, but adorned with jewels. See Chabas, *Études sur l'Antiquité Historique*, p. 158.

⁴ *Neha-t ana*.

Thirty-one pieces of verdant incense trees brought amongst precious things, from the land of Arabia for the majesty of this god AMEN, Lord of terrestrial thrones; never has anything similar been seen since the foundation of the world.

The representation of these treasures constitutes

PLATES XVIII., XIX.

In order to bring the costly things in the Holy Land for this god.¹ I received the charge at the great throne, the venerable, from the mouth of god. He himself opened the road to Arabia, and showed the way to the incense mountains.² Favourable winds were given by the very great majesty of AMEN. They cleared the forests of the Holy Land. They cut down the incense trees in the Holy Land. The Queen gave orders to go to the incense mountains.³

In the year nine, the Queen sat as . . . the royal head ornamented with the royal diadem, on the great throne of precious metal in the interior of the brilliant halls, when the Grandees and Lords of the palace approached to listen, and to follow the orders given.

AMEN says, Thou hast satisfied my heart always. I give thee all the divine life, and all the divine peace which dwells in me: every power I possess, every strength which I have, and every joy which makes me happy, all water, and all lands, all the Chasu people, thy heart shall rejoice over them. We give to thee the land of the Pun.⁴ One had not penetrated into the incense mountains of the barbarians, one knew no

¹ Perhaps Canaan was the holy incense land of these times, before the Jewish conquest.

² Canticles, last words. S. M. D.

³ דורי בשמים S. M. D.

⁴ Arabia.

way to the harbour. None had gone there except thy wandering pedlars.¹ One did not allow thy men to enter. I led them over the sea to the coast as peaceful men, sending them to the incense mountains, which form the best district of the Holy Land, where I have my seat, where I am served with praises. I have done it, the carrying out of the double expedition is my work and that of HATHOR the mother, the Mistress of Arabia, the great Mistress of magic, the Mistress of all deities. They take possession of the incense according to their pleasure; they load the transport ships to their hearts' content, with the verdant incense trees and with all the costly things of this land. The barbarous Puns and the Chebes² people of the Holy Land, I induced them to bring what was wished for, whilst I caused them to honour thee by resin from the incense trees, and by vases full of fresh incense.³

A splendid gift of fresh incense to AMEN-RA the Lord of the thrones of the world, Lord of heaven Her Majesty brings in her hands the incense spices, all her limbs are scented with the divine fluid.⁴

PLATE XXXI.

Inscription upon picture representing the Egyptian ships:

The managing of the helm of the ship Atet by HORUS son of OSIRIS, the care of the boat by the Lord of Hermopolis.⁵

¹ כנעני S. M. D.

² Gen. xix. 28(?). S. M. D.

³ The Queen holds two incense vases in her hand.

⁴ Proved by the temple of Edfu, Ptolemy vii., Philometer I., recipe of instructions for preparing it, partly here.

⁵ Thoth.

Fishes figured on the walls of the temple, as identified by Dr. Dœnitz.

Teleostia	Balistes magna assisi
Selachiæ	Tetrodon
Plaice, soles	Ostracion
Naseus unicornis	Cheilinus undulatus
Gurnards Cataphracti	Acanthurus velifer
Scorpæna	Chætodon strigangulus
Pterois muricata	Scarus viridescens
Xiphias gladius	Diacope
Mormyrus oxyrhynchus	Trionyx niloticus
Holacanthus asfur	Loligo
Gymnodontes	Palinurus penicillatus
Sclerodermi	



OBELISK OF ALEXANDRIA.

TRANSLATED BY
FRANÇOIS CHABAS.

THIS Obelisk is one of two which were originally erected before the temple at Heliopolis, by the famous Thothmes III., and his titles are engraved in the central column of each side. During a period of no less than three centuries the monument existed with the inscription of Thothmes alone, till Ramses II. appropriated it to himself by the addition of two lateral columns, which were subsequently carved when the monolith was still erect.

About the year B.C. 27, Augustus Cæsar having completed the conquest of Egypt, removed this and its companion obelisk to adorn the entrance, or water-gate, of the Cæsareum at Alexandria; and there it

subsequently remained, surviving all the vicissitudes of time and the changes of empire which have taken place around it for the last 1800 years.

The Obelisk has been repeatedly engraved, notably by Denon in his *Égypte*; Lepsius in the *Denkmäler*; and Burton and Bonomi in the *Excerpta Hieroglyphica*; from which latter work this text has been translated and first published in Cooper's *History of Obelisks*, 1877.

The Obelisk was dedicated to Hor-em-akhou,¹ a form of the god Ra, or Phra,² to which was also consecrated the great sphinx at Gizeh. The pyramidion represents a square vignette in which is figured the king seated upon a throne before the sphinx of Hor-em-akhou upon a pedestal.³

¹ Harmachis, or the sun at the two horizons.

² The sun.

³ The copy by M. Burton is not perfectly reliable: therefore the translation may possibly require a few amendments in some passages. Moreover two of the sides are in a very bad state of preservation, and the script there is undecypherable.

OBELISK OF ALEXANDRIA.

* CENTRAL COLUMNS.¹

- A. THE kingly HORUS, lifting up the
Hat;²
 the King of Upper and Lower Egypt,
 Golden Hawk, ...³
 who has struck the Kings of
 all lands approaching him;
 after the commandment
 of his father RA.⁴
 Victory over the entire world,
 and valiance of sword are at the mouth
 of his hands,⁵
 for the extension of the limits
 of Egypt,
 the Son of the Sun,
 THOTHMES, Vivifier.
- B. The kingly HORUS,
 Strong Bull, crowned in Thebes,
 the Lord of Diadems,
 whose royalty is expanded,
 like (that of) the sun.
 (Beloved of TUM,⁶ Lord of Heliopolis,

¹ Of Thothmes III.

² White Crown.

³ Lacuna.

⁴ The sun.

⁵ "The mouth of the hand," is an expression similar to "the mouth of the blade."

⁶ Tum, or Atum, is a name of Har-em-akhou.

Son of his loins,
 THOTH created him, THOTHMES.)¹
 They ² created him in the great abode,
 from the perfection of their limbs,
 so that he will make an extended royalty for centuries.
 The King of Upper and Lower Egypt,
 RA-MEN-KHEPER
 Beloved of TUM, the great god,
 and the gods of his circle,
 giving all life, stability, and happiness,
 like the sun for ever.

C. The kingly HORUS,
 Strong Bull, crowned in Thebes,
 the King of Upper and Lower Egypt,
 RA-MEN-KHEPER.³

[D. The same as C. Nothing further can be read.]

¹ This cartouche is very curious and interesting, as the phrase is calculated to form the name of Thothmes with the last word of each column.

² Thoth and Tum.

³ The remainder is illegible.

LATERAL COLUMNS.¹

A 1 The kingly HORUS,
 Strong Bull, Son of TUM,
 the King of Upper and Lower Egypt,
 the Lord of Diadems,
 who protects Egypt and chastises the nations,
 Son of the Sun,
 RAMESSOU MERIAMEN,
 King, warlike,
 who has acted with his own hands
 in the face of the whole earth,
 the Lord of the two lands,
 RA-OUSOR-MA-SOTEP-EN-RA,²
 Son of the Sun,
 RAMESSOU MERIAMEN,
 the stable.³

A 2 The kingly HORUS,
 Strong Bull, Beloved of the goddess MA,
 the King of Upper and Lower Egypt,
 RA-OUSOR-MA-SOTEP-EN-RA,
 Lord of panegyries like his father ⁴
 PTAH TOTANEN,
 Son of the Sun,
 RAMESSOU MERIAMEN.
 RA ⁵ has generated him
 to adorn festively Heliopolis,

¹ Of Rameses II.

² Prenomen of Rameses II.

³ The rest erased.

⁴ "Lord of Festivals," *i.e.*, the sacred feasts of the triaconterides.

⁵ The sun.

to furnish abundantly the temples
 of him who generated him.
 The Lord of the two lands,
 RA-OUSOR-MA-SOTEP-EN-RA,
 Son of the Sun,
 RAMESSOU MERIAMEN,
 (invested with life) stability and happiness.

B 1 The kingly HORUS,
 Strong Bull, Beloved of MA,
 the King of Upper and Lower Egypt,
 RA-OUSOR-MA-SOTEP-EN-RA,
 (who is) a sun, generator of gods,
 Possessor of the two lands,
 Son of the Sun,
 RAMESSOU MERIAMEN,
 a noble youth of kindness
 like ATEN ¹
 blazing from the horizon.
 Lord of the two lands,
 RA-OUSOR-MA-SOTEP-EN-RA,
 Son of the Sun,
 RAMESSOU MERIAMEN,
 the splendour of OSIRIS,
 Vivifier.

B 2 The kingly HORUS,
 the Strong Bull, son of KHEPER-RA,²
 the King of Upper and Lower Egypt,
 RA-OUSOR-MA-SOTEP-EN-RA,
 Golden Hawk,
 of abundant years,
 (very) victorious,
 Son of the Sun,
 RAMESSOU MERIAMEN,

¹ The solar disk.

² The creator.

who issued from the womb,
to take the crowns of the sun;
whom the sun generated to be (the)
sole Lord, Lord of the two lands,
RA-OUSOR-MA-SOTEP-EN-RA,
Son of the Sun,
RAMESSOU MERIAMEN,
the splendour of OSIRIS,
like the sun.¹

C 1 The kingly HORUS,
Strong Bull, Beloved of MA,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
(who is) a sun, generator of gods,
.....²
Lord of the two lands,
RAMESSOU MERIAMEN ³

C 2 The kingly HORUS,
Strong Bull, Son of the Sun,
the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Golden Hawk,
.....²
Son of the Sun,
RAMESSOU MERIAMEN, ...⁴

[D 1 Erased.]

D 2 The kingly HORUS,
Strong Bull, Beloved ²

¹ It is to be observed that the final groups of the three columns are combined to form a horizontal line running thus: "Giving life for ever like the sun." This is observable in three sides, the fourth being erased.

² Lacunæ.

³ The remainder is illegible.

⁴ Erased.

the King of Upper and Lower Egypt,
RA-OUSOR-MA-SOTEP-EN-RA,
Lord of panegyries
like his father PTAH, Lord of ¹
RAMESSOU MERIAMEN.

[Some words are still distinguishable, but nothing worth mentioning can be read in the remainder of the text.]

¹ Lacuna.



INSCRIPTION OF HAREMHEBI.

ON A STATUE AT TURIN.

TRANSLATED BY

S. BIRCH, LL.D.

THIS inscription occurs on the back of a black granite group of two seated statues in the Museum of Turin. The group was originally nearly nine feet high, and represented the monarch Haremhebi or Horus¹ of the XVIIIth dynasty seated on his throne, holding a sceptre of life in his left hand, and a sceptre in his right hand, which is raised against his breast. The female figure is evidently a queen, for it wears on the head the vulture attire, emblem of a queen mother, and above a cylindrical headdress or modius of *uræi*, and above that were formerly the two plumes of the goddess Athor, a common characteristic of goddesses and royal persons.² She places her left hand on the shoulder of the king in mark of affection. There were originally three inscriptions, one on each side of the throne, and one behind;

¹ Rosellini M.R., *no liv. quinquies A.* gives the figures. See also Gazzera, *descrizione d. R. Museo. d. Torino*, pp. 45, 46.

² The vulture indicated Mut "mother," but it is not quite sure that all were mothers, though generally so. Many queens have no such diadem. The king was lord of the vulture and *uræus*, that is lord of the two diadems, which represented Mut of the upper, and Uat or Buto of the lower country.

that on the side of the king has disappeared. Of the other, at the side of the queen, 19 hieroglyphs were alone visible, but amongst them is the name of the royal lady *Mut netem*, or *Netem-mut*, called the "gracious mother" or "pleasing mother." At the side of the throne, where the queen is seated, she is represented as a sphinx, and is one of the few females found on all the monuments of Egypt. The scene behind the throne apparently represented the king kneeling in adoration to one of the principal deities of Egypt, probably Amen Ra. To this god, indeed, in his various types, Horus showed the greatest homage and deference. He is represented of smaller proportions, standing at the side of a throne, on which Amen Ra¹ is seated, and he stands also of smaller proportions at the side of the god Khem or Amsi, on a monument of the British Museum.² It was in fact to Horus that the revival of the worship of Amen Ra, and the abolition of the heresy of the worship of the disk, was due. The inscription at the back consists of 26 lines, and there was apparently about 40 more hieroglyphs at the commencement of the first line. It was supposed by Champollion³ to have been a decree of the priests to place the statue of Horus and Mut-netem in one of the temples, probably of Karnak, and the text appears to refer to the coronation of Horus. There is a translation, *Transactions of the Society of Biblical Archæology*, Vol. III, p. 486 and foll.

¹ Champollion Figeac, *L'Égypte*, Pl. 85, p. 320.

² *Egyptian Galleries*, No. 5: Birch, *Gallery of Antiquities*, Pl. 36, No. 152.

³ Champollion, *Lettres Écrites*, 1824, p. 48, et.

INSCRIPTION OF HAREMHEBI.

1 (THE HARMACHIS, the living Sun, the powerful Bull, maturing plans, Lord of the vulture and *uraeus* diadem, Chief of the Treasures in Thebes, the Hawk of gold) delighting in truth engendering the world, King of Upper and Lower Egypt, Lord of the two countries RA T'ER XEPERU SATP EN RA, Son of the Sun, Lord of diadems HAR-EM-HEB, beloved of AMEN, HAR, Lord of the palace, good god ¹

2 ¹ KAMUTF, AMEN RA King of the gods, nursed him HAR-SA-ASI, protected in the rear of his limbs, he proceeded from the belly² of (*Teb-em-saf*), a divine shape in it his name he made.

3 ¹ he has been laid on the arm as a child, he protected the land from the great to the little, he carried³ to it food and aliment. He is a youth; he has no prejudice.⁴ ¹

4 ¹ of mankind, a divine type in his shape to behold, victorious form of his father HORUS; he placed him before him, he created him for the protection of his race, bringing up all ¹

5 ¹ letting him know the day when he was at

¹ Lacunæ. ² Doubtful, if not a title.

³ *Kra*; cf. Brugsch, *Wörterb.*, p. 1167, who cites this passage.

⁴ *Wörterb.*, pp. 1263, 64, *sart*, "offence" or "contrivance." Chabas, "endowments."

peace, he gave him his kingdom ; for that god appointed his son in the face of mankind, he delighted to enlarge the breadth of his step when he proceeded, the day of his receiving his title, he gave ¹

6 ¹ his reign, in face of the king at rest in his *property*, rejoicing in his election,² he placed him at the gate of the country to conduct the numerous laws of the country as Prince, Heir-apparent of this town like him, one alone without a second, the plans

7 ¹ of men which came out of his mouth addressed before the Prince of the palace, he went along to the opposition against him ; he answered the King, that which came out of his mouth daily pleased him, the gracious one, not

8 ¹ all his plans in the steps of the Ibis god,³ his penetration the type of the Lord of Hesi, exulting in his rights like TETI,⁴ ravished at them like PTAH, watching the morning, his things belonging to him, giving

9 ¹ his property, treading in its path, it makes his protection on earth for the length of eternity. Lo it was to him to direct the two countries for a time of many years, he appointed.

10 ¹ the principal persons submissive to the royal house, the Chiefs of the Nine bow barbarians the South and North came to him, their hands spread out at his turnings back. They adored him like a god, all things done were performed according to (his) orders.

11 ¹ at his approach, the great fear of him was

¹ Lacunæ.

² *Satp*, "election" or "selection," referring to a choice, but not stated by whom.

³ *Hab* or "Thoth," the "messenger" or "Ibis" god.

⁴ *Teti*. This form occurs on the Turin altar of Nectanebo.

in the face of mankind, entreating of him health and strength; he opened his mouth, father of millions of perfect propositions¹ of divine gifts to conduct

12 ² passing by them, the approved son of HORUS as a superior authority as Prince of this country like him. For lo at him this noble god HORUS, Lord of the palace, his heart delighted, establishing his son on his throne for ever (he) ordered

13 ² of the house of AMEN, HORUS passed in exultation to Uas,³ the city (of) Nebheh⁴ his son on his breast to Thebes that he should be crowned in presence of AMEN, that he should confer on him his title of King, to make his time, lo !

14 ² crowned in his good festival, dwelling in Southern Apet. The Majesty of that god HORUS, Lord of the palace, beheld his son with him; as King he was shown; he gave him his title and throne. Lo! at it AMEN RA was penetrated with joy, he saw

15 ² the day, he made his peace offerings, he brought them to that Chief, the Heir-apparent, residing in the two lands HAREMHEBI; he went forth to the palace; he placed them before him at the great shrine of his very noble daughter.

16 ² in honour, she united together his beautiful decorations; she placed them before him. The circle of the gods, Lords of the abode of fire rejoiced at his

¹ *Heh Sarut*, cf. Brugsch, *Wörterb.*, p. 1263, *sarat* "propositions" or "endowments."

² Lacunæ.

³ Western Thebes.

⁴ Or, "the Lord of the age." It may also be read "every city holding his son erect."

crowning NISHEM,¹ UATI,² NIT,³ ISIS, NEPHTHYS, HORUS, SET, and the circle of the gods, altogether dwelling in the great seat

17 ⁴ proclamations to the exaltation of NUT, rejoicing to the rest of AMEN, for may AMEN let his son come before him to the temple to place his crown on his head, to elevate his period of life like him. Our images we placed to him

18 ⁴ we gave him the decorations of the Sun, we glorify AMEN on account of him. Thou hast brought us our support. Give to him the *triakonterides*⁵ of the Sun, the years of HORUS as King. He has done; all thy⁶ pleasure in Apet, likewise An,⁷ and Ha-ka-ptah;⁸ he ennobled them.

19 ⁴ (beautiful) is the great name of that good god; he is entitled like the Majesty of the Sun, "HARMACHIS the powerful Bull, great in plans, Lord of the vulture and *uræus* diadem, great in treasures in Apet, the Golden Hawk, pleasing in truth, the engenderer of two lands RA-TSER-KHEPERU approved of the Sun, the Son of the Sun HAREMHEBI beloved of AMEN, giver of life, proceeding to the front of

20 the house of the Sun in the palace of the Majesty of that noble god AMEN King of the gods, his son before him. He united together his beautiful decorations, crowned in the helmet, for he conferred on him the circuit of the disk, the Ninebow barbarians were under his sandals, heaven (was) in a festival, the two countries

¹ Or Nuneb. ² Buto. ³ Neith.

⁴ Lacunæ.

⁵ *Set heb* "thirty year festivals." ⁶ Thebes.

⁷ Heliopolis. ⁸ Memphis.

rejoicing, the circle of the (nine) gods of the Ta Mera,¹ their hearts (were) delighted.

21 Lo at him created beings in joy cried to heaven above. Great and little, they carried their joy throughout the whole earth; they rejoiced upon the celebration of this festival of the dweller in Southern Thebes AMEN RA King of the gods, coming in peace

22 (to) Uas.² His Majesty went sailing as the image of HARMACHIS; for lo he took possession of that land, he obtained it for the time of the Sun. He repaired the temples of the gods from³ *χat-Atah*⁴ to the land of Takans,⁵ he chiselled the types

23 of us all, each one as before, in good truth; for he did things the Sun rejoiced to see them. The destroyed of former times he transported (them) to the house of his making, conducted by the guardians of all tribes, appointed with all noble stones.

24 He sought the cities of the gods,⁶ which are in the places of that land. He possessed them as they were in times primæval, he augmented to them divine offerings provided daily, all the vessels of their

25 temples, gilded with gold and silver, he prepared them with the Priests and Spondists, with the *élite* of his army he appointed for them fields and herds prepared with all things. They were timed for the worship of the Sun

¹ Northern Egypt or the Delta.

² Western Thebes.

³ The phrase is *χat*, "body," *atah*, "lakes," or "marshes;" "commencing from," meaning from North to South throughout Egypt.

⁴ One of the Northern cities.

⁵ Name of Nubia.

⁶ *Bakai*, or else "sacred places."

26 every morning. Thou hast been announced to us the kingdom of thy son doing thy will RA-T'ER-KHEPER approved of the Sun. Give thou him millions of *tria-konterides*; give thou his powers over all lands, like HARSIESI¹ for he has given satisfaction to thy heart in An,² united to the circle of thy gods.

¹ Horus son of Isis.

² Heliopolis.



THE
ANCIENT FESTIVALS OF THE NILE.

TRANSLATED BY
LUDWIG STERN.

ON the left shore of the Nile, at Gebel Silsileh, there are three large tablets containing the same hieroglyphical text, and an identical list of offerings. The inscription refers to the ancient worship of *Hāpi*, or the Nile, which river is there very narrow and powerful, in the time of the XIXth and XXth Dynasty. The three tablets were first published by M. Lepsius in his *Denkmäler*, III., 175*a*, 200*d*, 218*d*; and the more essential contents have been discussed from a chronological point of view by E. de Rougé in the *Zeitschrift für ägyptische Sprache*, 1866, p. 3. From copies taken by M. Ebers and myself in 1873, I gave an amended edition of the three texts, and a complete translation, in the

Zeitschrift, 1873, p. 129, and some additional remarks in the same journal, 1875, p. 175.

In the upper part of these tablets the king is represented making an incense offering to the triad of Amen, Mut, and Khonsu, and a drink offering to Harmachis, Ptah, and Hāpi. The inscription relates the institution of two Nile-festivals, by Rameses II., the observance of which, as it seems, had fallen into neglect; one on the 15th of Epiphi, when the river was thought to come forth from his two chasms; and the other on the 15th of Thoth, when the inundation arrived at *Khennut*, or Gebel Silsileh. Smaller offerings also were appointed for the day of "laying aside the Nile-book," a solemnity which may be considered as the conclusion of the several festivities attending the annual inundation. This took place on the 1st of Choiak, as has been remarked by M. Brugsch. The original decree dated in the first year of Rameses II. was renewed by his son Merenptah I., in his first year, 5th of Paophi, and then again by Rameses III. in the sixth year of his reign, in the month of Phamenoth. The order of the two days is inverted in the text, the month of Thoth being

the first month of the calendar, and therefore first mentioned.

The Epiphi-day, probably dedicated to the invocation, seems to correspond to the *Nilœ* of later times, which Heliodorus, in the ninth book of his romance, asserts to have taken place about the summer-solstice, or 15th of Payni, a full month earlier. This is, no doubt, the same festival which the Arabs found still existing when they entered the country, and therefore prohibited. According to the account of Murtadâ Ibn abi Hagalah, Maqrizi, and others, it was by the sacrifice of a virgin they entreated the river-god on this occasion for a plentiful inundation, on the 12th, of Payni. In still later times, the Copts cast a coffin with a mummy's finger in it into the river, but already, as we are told by Ibn abi Hagalah and Maqrizi, on the 8th of Pachons; the former, or "The Martyr's Festival," was performed down to the year 754, or 755, of the Higraph, when it was finally abolished by the Emir Surghatmash. A different tradition has been substituted in the modern Coptic almanac for the 11th of Payni, when a drop is believed to fall into the Nile and to cause its rising,

the *lailet nuzâl el nuqtah*, which like the other ceremonies is so well described by Mr. Lane in his *Modern Egyptians*. The Thoth-day of the inscription, probably a thanksgiving-festival, seems to be the *wafâ el Nîl*, "the completion of the Nile," in the first part of Mesore, or even the highest height of the river, which in modern times is announced on the 17th of Thoth, corresponding to the "Feast of the Cross."

Pagan, Christian, and Muslim custom and tradition, seem thus to have been mingled in the several observances of the Nilotic festivals, on which the following text of Gebel Silsileh is the earliest authority.



DECREE OF RAMESES II.

1 THE year 1, the 10th of the month Epiphi, of the reign of the Majesty of the HORUS-sun, the Strong bull, the truth-loving Lord of the South and the North, the Protector of Egypt, the Vanquisher of the nations, the Golden HORUS, rich in years and great in victories, the King of Upper and Lower Egypt, and Lord of the world, RA-USER-MA, approved by the Sun, the Son of the Sun, and Lord of diadems, the Beloved of AMEN, RAMESES, who loveth the Nile, the Father of the gods, who created him, may he live, abide, and thrive like the sun for evermore !

2 Blessed be the good god,
the NUN-loving¹ Nile,
the Father of the gods of the holy Nine
dwelling on the waters,
the plenty, wealth, and food of Egypt.

He makes everybody live by himself,
riches are on his path,
and plenteousness is in his fingers;
the pious are rejoiced at his coming.

Thou art alone and self-created,

3 one knoweth not whence thou art.²

But on the day thou comest forth and openest thyself,
everybody is rejoicing.

Thou art a Lord of many fish and gifts,

¹ *Nun* is the Oceanus, or the abyss of waters on which the bark of the Sun is believed to sail.

² See the "Hymn to the Nile," *Records of the Past*, Vol. IV., p. 109.

and thou bestowest plenteousness on Egypt.

The cycle of the holy Nine knoweth not whence thou art,

thou art their life.¹

For when thou comest their offerings are redoubled,
4 and their altars filled,
and they are shouting when thou appearest.

Thou yieldest unto us,
bent to nourish the pious like the Sun,
when he ruled over this land.

Satisfied is NUN, when his Chiefs lead him in peace
uniting their rejoicings.

5 Father Nile loveth him,
doing a glorious deed throughout Egypt
by his own wisdom,
and is strong and wakeful at every time
to furnish livelihood for men,
to multiply the corn as the sand,
and to make the granaries big with gifts.

Wherefore His Majesty was intent
6 to glorify the Father of all gods,
the Chief on the waters
and pondered like THOTH to find things meet to their love.
No King did so in this land since the time of the Sun.

His Majesty said as follows :

“Is it not the Nile who nourisheth the world?
wealth and abundance come forth after his rising,
if everybody be living under his sway,²
7 enriched when he listeth.”

“I know what is written in the book-store kept in the
library, that whenever the Nile cometh forth from the

¹ On account of the offerings afforded by the stream and its inundation.

² *Xer ast herek*, “under the place of thy face(?),” the reading is uncertain.

two chasms,¹ the offerings of the gods are to be plenty,² and that when the holy water is in the neighbourhood of *Khennut*, it being wide in this very place, the oblations are redoubled to him in the same."

8 The King of Upper and Lower Egypt, the Lord of the world, RA-USER-MA, the Chief of Thebes, the Son of the Sun and Lord of diadems, the Beloved of AMEN, RAMESES, (May he live for ever!) settled in his wisdom His Majesty's orders to redouble the offerings to Father AMEN-RA, the King of the gods, and to the Nile, the Father of the gods, and the Chief upon the waters, twice in the year in the neighbourhood of the holy water of *Khennut*,

9 the venerable place which has no want of wet to hide the widths of Hades before, life, health, strength! the King of Upper and Lower Egypt, and Lord of the world, RA-USER-MA, the offspring of the Sun, the Son of the Sun, and Lord of diadems, the beloved of AMEN, RAMESES. May he live like his father RA every day!³

[To be given as an offering.]

Objects for the altar are to be presented to this god on the 15th of Thoth and the 15th of Epiphi in the course⁴ of every year, according to the (following) list of offerings

¹ The sources of the *Krôphi* and *Môphi* of Herodotus, II., 28. They were believed to cause the waters to rise, according to Maqrizi, I., 59, even by the Copts: "The rising and falling of the Nile, they said, comes from the sources on its shore, which a traveller may see following its course upwards."

² I dare not change the reading of the text: *es* (probably for *su* or *as*) *r zef*, for *r sezeſ*, proposed by Professor Lushington (*Trans. Soc. Bib. Arch.*, Vol. III., p. 98).

³ Or "eternally."

⁴ *M hetera*, rather, "at the arriving, in the course," than "as a tribute of every year."

10 for ten thousands and hundred thousands of years of the King of Upper and Lower Egypt, and the Lord of the world, RA-USER-MA, the Beloved of the Sun, the Son of the Sun, the Beloved of AMEN, RAMESES. May he live !

A young calf, a goose,¹ and a goose,² these are the oblations which are to be presented to all gods of the Nun in that day when the Nile-book is laid aside, corn of the granary being the holy offering to AMEN-RA, the King of all gods and Ruler of Thebes.

[Then follows a long list of offerings, viz., many sorts of bread and cakes, flesh, fat, parts of antelopes, oxen, cows, calves, six different sorts of wine, honey, oil, beer, spiced water, milk fresh and boiled.]

¹ *Ré*, particular kind of goose.

² *Sé*, another species or kind.



THE PASTOPHORUS OF THE VATICAN.

(XXVITH DYNASTY.)

TRANSLATED BY

P. LE PAGE RENOUF.

THE following is the translation of a number of hieroglyphic texts inscribed upon a small statue now in the Gregorian Museum at the Vatican.¹ The statue is of green basalt, three palms high, and when perfect represented a bare-footed Egyptian priest supporting a shrine which contains the image of Osiris. The present head, which is modern, is that of a female, the sleeves of the priestly vestment having apparently deceived those who made the

¹ A picture of the statue is given in the Italian translation of Winckelman's *History of Art*, published at Rome 1783, Vol. I., pl. vii.; in Cancellieri's work *De Secretariis Basilicæ Vaticanæ*, Vol. I., p. 6; and lastly in Visconti's *Museo Pio Clementino*, Vol. VII., pl. 6. The hieroglyphic inscriptions are there given on the supplementary plates A 1, A 2, and A 3.

restoration as to the sex of the personage represented.¹ The greater part of this small monument is covered with hieroglyphics forming a series of more than ten distinct inscriptions.

Small fragments of these inscriptions were translated by Champollion, but the historical importance of the monument was first distinctly recognised by J. J. Ampère, who understood the text well enough to see that the person whom it commemorates had, after being in the service of the last two Egyptian kings of the XXVIth Dynasty, lived in the reigns of the Persian conquerors Cambyses and Darius, and left behind him information about those conquerors very much at variance with what the Greeks have handed down to us. Letronne also utilized the historical evidence of this monument as far as it was possible at a time when Egyptian texts were as yet very imperfectly deciphered. The entire contents of the inscriptions were, however, first made known by the translation given by the late M. Emmanuel de

¹ The statue is called "La Pastofora," or "Talamefora." The shrine carried by the Egyptian priests was called by the Greeks *pastos*, or *thalamos*. Lucius, the hero of the tale of Apuleius, after his conversion becomes a member of the College of the Pastophori.

Rougé in the *Revue Archéologique* of 1851. A more recent version is that contained in the *History of Egypt* by Brugsch-Bey. M. de Rougé's version was a very excellent one considering the time when it appeared; it was in fact the first historical text of some length which had as yet been rendered with tolerable correctness. But M. de Rougé lived long enough to see the necessity of many alterations in his version. The following translation, therefore, while agreeing with it in the main, will be found still more frequently to agree with that of Dr. Brugsch, whose example I have followed, first in the order of the inscriptions translated, and secondly in the suppression of the name and titles which precede each of these inscriptions. These Egyptian titles often defy translation, not only because we are sometimes very imperfectly informed as to the dignity in question, but because modern nations have no titles even approximately corresponding to the Egyptian ones. It is as idle to look for English equivalents of some of these Egyptian titles as to look for Egyptian equivalents for consul, pacha, cardinal, alderman, or postmaster-general.

I am more substantially indebted to Brugsch-Bey's translation for some parts of my own. The greatest part of the text published by Visconti in his *Museo Pio Clementino*, Vol. VII., is perfectly intelligible to any scholar who has made some fair progress in the Egyptian language, and the correction of many inaccuracies may be made with absolute certainty. One or two passages, however, are so grossly incorrect as to be simply without meaning, and here, in the absence of an accurate copy of the original, I have followed the version of Brugsch-Bey.



THE PASTOPHORUS OF THE VATICAN.

Ut'a-Hor-resenet,¹ son of the lady Tmu-ari-tis and of Paf-tot-Nit,² a provost of the temples and prophet of the goddess Neith at Sais, had risen to positions of high dignity under the last kings of the XXVIth Dynasty. He has the ancient titles of *erpā-hā*, *nat* and *smer* extraordinary, and was Commander-in-chief of the royal ships³ under Amasis and Psammitichus III. The rest of his career is described in the following inscriptions.

I.

WHEN the great King of all lands, CAMBYSES, came to Egypt, the people of all (foreign) lands were with him. He

¹ *Uxa-hor-en-pi-ris* according to Dr. Brugsch. The letter *t'* had probably the force of *tch*. The name signifies "Horus is the salvation of Resenet." Resenet is the name of one of the chambers of the great temple of Neith at Sais; it is translated *süd-kammer* by Brugsch. The sign which he reads *pi* is, I believe, a mere determinative; the same proper name occurs elsewhere with a different determinative.

² "Neith spreads out (her) hand." This form of name is very common in the Saitic period with the names of other deities besides Neith. *Totu*, "both hands," sometimes occurs instead of *tot*. There is in the British Museum (Egyptian Room, No. 83), the statue of a pastophorus in green basalt, bearing the name of Paf-tot-Nit, son of the lady Nānesbast. He lived under king Apries, filled high sacerdotal offices at Sais, and is probably the very person mentioned as the father of Ut'a-Hor-resenet. He was "Chief San," and superintendent of the "double house of silver," and of the "double house of gold." Some other monuments in the British Museum clearly belong to the same family.

³ *Kenbit* from the earliest time was the name given to ships which conveyed the produce of the southern regions of Africa or Arabia.

exercised sovereignty in the land in its entire extent ; they settled down in it, he being the great King of Egypt, the mighty Sovereign of this country. His Majesty conferred upon me the dignity of Chief San,¹ and granted that I should be by him as Smer and Provost of the temple. He assumed the official title in his name of MESTU-RA. I made known to His Majesty the grandeur of Sais, as being the abode of NEITH, the Great Mother, who gave birth to the Sun-god RA, the First-born, when as yet no birth had been ; together with the doctrine² of the grandeur of the house of NEITH, as being a Heaven in its whole plan ; together with the doctrine of the grandeur of the (other) temples of NEITH, and of all the gods and goddesses who dwell in them, also of the grandeur of the Hat-nat,³ as being the abode of the Sovereign and Lord of Heaven, together with the doctrine of the grandeur of the South Chapel,⁴ and of the North Chapel,⁵ of the house of RA, and of the

¹ Or *sun*, "physician," according to Dr. Brugsch's translation. This meaning is etymologically not an improbable one ; I prefer, however, connecting the word with *sân-nu*, "pay" (II. Sallier Papyrus, 8, 5), and considering the office as that of paymaster, or of one of the lords of the Treasury. See p. 5, note 2. The title dates from the oldest period.

² Or "idea." The Egyptian word *sxeru* has a great many significations, very similar to those of the Greek *σχῆμα*, *e. g.*, "picture, sketch, outline, plan, conformation, way of a thing, scheme," and hence "notion, idea."

³ Ha-cheb according to Dr. Brugsch. There is, I believe, evidence that the sign formerly read *cheb* should in this proper name be read *nat*, where it perhaps is but a form of the name Neith. The god worshipped in the Hat-nat was Osiris.

⁴ Resenet.

⁵ Mehenet. The two remaining chambers represent the other quarters of the horizon, Ra being the rising, and Tmu the setting sun ; this explains to some extent the notion of the temple representing the heaven in its whole plan. The names Resenet and Mehenet are, however, not confined to localities at Sais, they are also mythological abodes.

house of TMU, as being the mysterious abodes of all the gods.

II.

I made supplication to the King CAMBYSES against the people who had taken up their abode in this temple of NEITH, that they should be dislodged from it in order that the temple of NEITH should be restored to all its splendours as formerly. His Majesty ordered that all the people should be dislodged who had taken up their abode in the temple of NEITH, that all their houses should be destroyed, and that all their belongings which were in the temple they should themselves carry out of the precincts of this temple. His Majesty gave order that the temple of NEITH should be purified, that all its own people should be restored to it ¹ people, Hours² of the temple. His Majesty gave order that the sacred revenue should be restored to NEITH, the Great Mother, and the great gods of Sais, as formerly. His Majesty gave orders to (restore) all their panegyries, and all their possessions as formerly. His Majesty did this because I had instructed him as to the grandeur of Sais, as being the city of all the gods who dwell upon their thrones within it for evermore.

III.

When King CAMBYSES arrived at Sais, His Majesty came himself to the temple of NEITH and made presents to the almighty goddess of all good things ; to NEITH, the mighty one, the Divine Mother, and to the gods who are in Sais, as all pious Kings have done. His Majesty did this because I had instructed him as to the grandeur of the goddess, as being the Mother of the Sun-god himself.

¹ Lacuna.

² This is a title given to certain persons attached to the service of the temples.

IV.

His Majesty performed all the rites at the temple of NEITH. He established the offering of a libation to the Lord of Eternity within the temple of NEITH, as all Kings had done of old. His Majesty did this because I had instructed him as to all the rites at this temple performed by all the Kings on account of the grandeur of this temple, as being the dwelling of all the gods who abide for evermore.

V.

I established the property of NEITH, the mighty one, the Divine Mother, as His Majesty had ordered, for an everlasting duration, I provided the monuments of NEITH, the Mistress of Sais, with all good things, as doth every dutiful servant for his lord. I was a good man before his face. I saved the population in the dire calamity which took place throughout the whole land, such a one as had never happened in this land. I shielded the weak against the strong, I protected him who honoured me, and was to him his best portion. I did all good things for them when the time came to do them.

VI.

I was pious towards my father and did the will of my mother; kind-hearted towards my brethren. I established for them what His Majesty had ordered, giving to them splendid lands for an everlasting duration, as His Majesty had pleased. I made a good sarcophagus for one who had no coffin. I made all their children to live, I made firm all their houses, I did for them all good things as a father doth for his son when the calamity came to pass in this nome, yea when the dire calamity befell the entire land.

VII.

His Majesty, the King DARIUS, everliving, gave orders that I should come to Egypt whilst His Majesty was in

Arma¹ (for he was Sovereign of all provinces and great King of Egypt), to re-establish the school of the Hierogrammatists and (restore) what had fallen in ruin. And strangers conveyed me from province to province, bringing me in safety to Egypt according to the command of the Lord of the Two Lands. I did what His Majesty had commanded. I chose them from their (schools?) out of the children of the inhabitants to the great sorrow of the childless. I gave them to a skilful teacher who should instruct them in every kind of work. I provided all those who distinguished themselves with all that was necessary for the scribe's profession according to their progress. His Majesty did this in consequence of his knowing that this work was the best means of restoring what had fallen into ruin, of rendering firm the names of the gods, their temples, their revenues, and the celebration of their festivals for evermore.

VIII.

I was devoted to all the masters that I had, and they bestowed upon me decorations of gold and gave me all glory.

IX.

O all ye gods who are in Sais ! declare all the glorious things which the Chief San, UT'A-HOR-RESENET, hath done ; O grant to him all glory, establish for him a good name in this land for evermore.

X.

O OSIRIS, Lord of Eternity ! the Chief San, UT'A-HOR-RESENET, putteth his arms behind thee to guard thine image. Be there done to him all glorious things as he hath done who protecteth thy shrine for evermore.

¹ M. de Rougé identifies this with Aram (Syria), Brugsch with Elam.

XI.

A royal table of offerings grant OSIRIS HEMAKA,¹ abundance of bread, beer, beeves, geese, and all good and pure things to the image of the Chief San, UT'A-HOR-RESENET, pious² towards the gods of Sais.

XII.

A royal table of offerings grant OSIRIS abiding in Hat-nat, funeral offerings, bread, beer, beeves, geese, mummy bands, incense, and all good things to the image of the great San, UT'A-HOR-RESENET, pious towards all the gods.

¹ This occurs as one of the names of Osiris in the Book of the Dead, chapter cxlii., line 8. Hemaka is the name of a place; it is also the name of a mineral, "jasper" according to Dr. Birch.

² The sense *würdig*, *geehrt*, appears to me to be founded on an erroneous etymology. The word *amxu* has the sense of "duty," "fidelity," "piety," as due from a son to a father, a wife to her husband, a subject to his sovereign, or men to the gods. In looking for a Coptic derivative we find *enhot*, "fidelis," the ancient *m* having changed to *n* before a guttural, as in Sanskrit or Latin (e. g., *prin-ceps*, *clan-culum*). The final *t* is a suffix.

INSCRIPTION OF KING NASTOSENEN.

(XXXIInd DYNASTY.)

 TRANSLATED BY
G. MASPERO.

THIS stele was found at Dongolah by Dr. Lepsius, and by him brought to Berlin, where it is now preserved. It has been published in the *Denkmäler aus Ägypten und Äthiopien*, Abth. V., Bl. 16.

Some parts of the inscription have been summarily analysed by Dr. H. Brugsch, in his *Geographische Inschriften*, T. I., pp. 163, 164.

This translation as it now stands, was published by myself in *Trans. Soc. Bib. Arch.*, Vol. IV., Part 2, 1875.

On this stele king Nastosenen is twice represented; first, accompanied by the

“Royal Sister, Royal Mother, Queen of Kush, PELKHA.”
 who

“shakes her sistrum to thee;”

he

“offers two necklaces to his Father,”

the god

“AMEN RA, Lord of the seats of both worlds, residing in Thebes, the giver of life, stability, power all, like unto RA for ever.”

Behind the queen is the legend :

“She has given the crown of Napita, ...¹”

The god says :

“I give thee all the countries, the foreign lands, the barbarians collected under thy two sandals, like unto RA for ever.”

In the second picture the same king offers two necklaces to

“AMEN of Napata, residing in [*Dû*]-*ûab*, the great god in the land Kens, that he may give all life and power for ever.”

The god says :

“I give thee life and power all, all stability, all health, all joy ; I give thee the years of time, the rising upon the seat of HORUS, for ever.”

Behind the king stands

“the Royal Sister, Royal Wife, Queen of Egypt, SEKHMAKH.”

In both scenes the king is styled

“King of Upper and Lower Regions, RA-KA-ANKH, Son of the Sun, NASTOSENEN.”

¹ Lacuna.



INSCRIPTION OF KING NASTOSENEN.

OBVERSE.

- 1 IN the 8th year, the 9th of the 1st month of Per, under the HORUS, the Powerful bull, the beloved of the cycle of the gods, risen in Napita, Lord of diadems, Son of the Sun, NASTOSENEN; the HORUS, the bull who tramples his foes under his (feet)
- 2 the great lion ,¹ the thoughtful, the maintainer of the whole earth, the Son of AMEN, (victorious by) his great sword, (the conqueror) who widens his boundaries over all lands ,² the (true) issue of gods, the leveller of whatever is high, the worshipped by the (whole) earth,
- 3 Lord of the gods, instructing all beings³ like THOT; coming to build the temples of the whole earth like PET,⁴ the giver of life for all creatures, even like unto AMEN, Son of ISI; crushing whoever affronts the gods,
- 4 the Child, Protector of the world, Son of the Sun, NASTOSENEN, Son of AMEN, praised even in heaven: I bid ye know the King of Upper and Lower countries RA-KA-ANKH, Son of the Sun, Lord of both lands, NASTOSENEN, everliving, that he saith (saying: When) I (was) the Gracious Child⁵ in Be(roua),⁶ he
- 5 summoned me AMEN of Napita, my gracious Father,

¹ An indistinct word.² Two words wanting.³ An unknown sign of uncertain value: the translation of the word is given conjecturally.⁴ Heaven.⁵ A common title for Hereditary Chief, Crown-prince.⁶ The Meroë of classical geography, near Shendy.

saying : "Come ! I bid them summon the twice gracious King who is in Be(roua)." Then I spake unto them, saying : "Come, (let us go)

6 and seek for him amidst us, to show our (zeal)." They spoke unto me, saying : "No, we will not go (seeking for him) amidst us.¹ (For) thou art his Gracious Child whom he loves AMEN of Napita,

7 thy gracious Father." I left in the morning (I) reached unto Astamooras.² I put on my kingly garment,³ and they rendered homage to me those who live in Napita ; they said : "He

8 is the Judge, Sovereign of all lands." I went away in the morning, I reached Taheh,⁴ which is the great lion, the vineyard planted by King PIANKHI-ALER ; (and) whereas my hand was (stretched out)

9 upon the spot to relieve (from its distress) the temple of AMEN,⁵ they went (to the place) which (I was in), the men and the priestess of AMEN of Napita, with the female denizens of the town and all the great men and beings who were there ;

10 they spake unto me, saying : "He layeth down before thee the sovereignty of the land (of Kens),⁶ AMEN of Napita thy gracious Father." Said the mouths all : "He shall land at Dongool."⁷

11 I spake unto them, saying : "Go down the river, and

¹ Lit., "amidst me."

² It is a town near the Astaboras of Grecian writers ; perhaps the Primis Major of Ptolemy.

³ *Dût-a-set'am sû p-a âbâb*. I do not know what sort of garment the *âbâb* is.

⁴ A town, of site unknown, between Napita (Gebel-Barkal) and Dengoor (Dongolah), if not a part of Napita itself.

⁵ The sense is dubious, owing to a lacuna at the end of line 8.

⁶ *n* *Kens* wanting in the original.

⁷ Dengoor or Dengool, Old Dongolah.

be zealous in your praises of AMEN of Napita, my gracious Father. Go ye, and going, humble yourselves to do (honour) to A-

- 12 MEN of Napita." I proceeded (by water) to the landing place, before the house of RA. I mounted a great horse, I reached the great temple. They
- 13 lay down before me the great men and Priestess of AMEN: then they shouted for me with all their mouths. I went up, I opened the great door: they did (honour), I did (honour), while
- 14 they were zealous in their praises of me, the Magistrates and great Chiefs who live in the Ap, in the Golden House.¹ I said unto him: "O AMEN of Napita, my gracious Father, the being ²
- 15 to me, AMEN of Napita, my mouth.³ May AMEN of Napita, my gracious father, give me the kingdom of the land of Kens, the royal crown of King HOR-SI-ATEF,
- 16 the might of King PIANKHI-ALER." The 3rd month of Sha, on a great day, I caused AMEN of Napita, my gracious Father, to rise:⁴ going out of the great temple, he gave me the kingdom of the land of Kens, Aloa,⁵
- 17 the Barbarians, both shores of the land on both banks of the Nile, the four quarters of earth, saying: "O my gracious creation, like unto RA!" I said unto him, "O AMEN of Napita, the being! Thou hast
- 18 done it for me that all lands, all men, be obedient unto me. Thou summonedst me up in Beroua, and I came to do (honour) unto thee. Grant that the sovereignty of the land Kens be laid down before me." They

¹ That is, in the consecrated ground of the town, in or near the temples.

² Lacuna.

³ One third of a line wanting.

⁴ That is, originated a procession of the deity in his boat.

⁵ The kingdom of 'Aloah, and the town of Sobah.

- 19 did not make him a King that day. The 24th (they) gave me the sovereignty. There were men fighting with men, offering all kinds of offerings on the way, capering for joy in front of
- 20 RA. I reached the spot (of the sacrifice), smote the two bulls, went up (the steps of, and) sat on, the golden throne in the golden Ap, under the shadow of the great royal flabella, that day. Said all men, saying:
- 21 "He will make all beings happy! AMEN of Napita, he gives him the sovereignty, life, health, strength, of the land Kens, (him) the Son of Sun, NASTOSENEN; (he grants him) to go up and sit upon the golden throne under the shadow of the great royal flabella,
- 22 this day, and he will make a King sit in his place in Beroua." The 1st month of Sha, the 12th, I went down the river to do (honour) unto AMEN of Pakem,¹ my Father
- 23 gracious. I caused AMEN of Pakem to rise: coming to me out of the great temple, (he) said, "O my gracious creature even like unto RA." He gave me the kingdom
- 24 of Kens; he gave me both shores of land on both banks of the Nile, Aloa, the Barbarians and his own crushing bow. After he had spoken unto me, speaking unto me, AMEN of Napita, my gracious father, I went up and sat up-
- 25 on the golden throne. I went to do (honour) unto AMEN of Pnoobs:² going out of the great temple, he gave me the sovereignty of the land of Kens
- 26 and his crushing (mace), saying: "O my gracious creature, even like unto RA!" Going up, I sat upon the golden throne. I went up to do (honour) unto AMEN of Napita,

¹ A town on the Nile, site unknown, between Dongolah and Pnoobs.

² Πνοῦψ of Ptolemy, near Wady-Halfā.

REVERSE.

- 1 my gracious Father. The 2nd month of Per, the 19th,
(rose)
- 2 AMEN of Napita; going out of the temple twice-great.
(He) said: "O my gracious
- 3 PHRA!" (So) he spake unto me, calling me "gracious
creation," and then AMEN of Pakem, AMEN of Pnoobs,
the gods
- 4 all jumped for joy. Reaching the place of the sacrifice,
(I) smote the two bulls, I went down unto the pyramid,
and lay wrapped there four nights, and made
- 5 all kind of offerings, four days. (Then) going up, he
reached the place of the sacrifice, smote the two bulls,
(and) entering the temple, sat upon the chair of state in
- 6 the House of the Golden Wine. The 24th, I went
up to do (honour) unto BAST of Tel,¹ my gracious
Mother: she gave me life, a long and happy old age, her
breast
- 7 she gave it to me (to suck) in (token) of victory and
happy life; she gave me her crushing club. I went in
Napita, the 29th, I caused
- 8 AMEN of Napita to rise: he gave me the whole of
heaven, the whole of earth, the Nile all, the men all.
Going up (I) sat on the golden throne; I caused the
four *qema-s*² to be done unto thee,
- 9 AMEN of Napita, in Napita, and there were thirty-six
men in it. I gave thee three great vessels of brass
(full of) incense, four jugs (full of) honey, three ditto of
essence,
- 10 one image of AMEN of Paqem-Aten in gold, two of

¹ A town on the Nile, near Napita; also called Ter.

² *Ti-t-a ari-nak pà qemà rotou*. I cannot imagine what those *qema-s* were in which there were thirty-six men, nine for each *qema*.

HORUS in gold, (the three weighing) three *ten*,¹ three incense vases of electrum, three vials of electrum, seven cups of electrum, making in all thirteen (pieces, and weighing) one hundred thirty and four *ten*;² two great jugs of bronze,

11 thirteen basins of bronze to preserve milk, two bronze mugs for (drinking) beer, six bronze vessels, (six) bronze jugs, six scent-bottles in bronze. I offered thee, AMEN-EM-AP,³ in the 1st month of Sha, in a great day, two bullocks

12 and two fine bulls, in all four; two milch cows and two heifers, being four in all; one calf fed with herbs and another sucking, being two in all
. ⁴ sixteen bronze *khirolteb*, two bronze *tekhtet*, ten bronze *rob*,

13 two bronze *bâts*, two bronze *ap*.⁵ Going up like a fleet bull, my bow(men) went to Aloa. They made a great slaughter amongst its (men) all, and took the ship⁶ of the Chief; they smote what there was in all the land,

14 all the beasts of burthen and horned cattle which had been spared,⁷ (even) those the towns of Kartep the great and Telooreq⁸ gave (unto me). The town of N ka⁹ sent men: there was slaughter (done) amongst them, and there was sparing of life

¹ After Chabas' valuation, 274·14 grammes.

² 12244·92 gr.

³ Or, Amen of Thebes.

⁴ Six or seven words wanting.

⁵ For the names of these and other metals, see Lepsius, *Die Metalle*, pp. 100, 101.

⁶ A mutilated word.

⁷ The text appears to be corrupt here. I had it corrected after the passages in lines 25, 26, 29, 33.

⁸ Perhaps Kartep and Sâtelooreq. The site of these towns is unknown to me.

⁹ The name of the town has been partially erased.

- 15 done amongst them, and I cut down all the timber.
 The town of Tormenmoo gave me twelve ¹ bulls
 for AMEN of Napita and they were brought to Napita.
 The 4th month
- 16 of Sha, the 26th, on the birth-day of the Son of the
 Sun, NASTOSENEN, the town of Saqsaqdimoo gave six
 out of its bulls for AMEN of Napita, my gracious Father,
 and they were led to Napi-
- 17 ta. The 4th month of Sha, the great day, (being the
 return of) the day on which the crown had been
 given unto the Son of the Sun, NASTOSENEN, people
 offered unto thee, AMEN of Napita, twelve victims with
 flour and garlands of flowers the people of Kalo-
- 18 tep the great and Terooleq; people offered unto thee,
 AMEN of Napita, my gracious Father, a big lamp from
 the town of Taqtat; people brought thee ¹ bulls
 400, horned cattle 300, men 200, (for), O AMEN of Napi-
- 19 ta, thy two thighs are prospering, and thy virtue is
 beneficent; people gave thee, AMEN of Napita, the lands
 Reteq and Aps in offering of the people of Kasooa,²
 together with poultry and
- 20 female slaves for thee,³ 110 in all. And again, I sent
 my bow(men) against the foes in the town of Makhend-
 nen; they smote it and made a great slaughter amongst
 that which was with the
- 21 Chief of Aikhentka; taking all the women prisoners,
 all the beasts of burthen, a deal of gold, bulls 209,659,
 horned cattle 505,349, women

¹ An illegible word.

² Kasooa appears to be the *Κασοῦ* of Axumitan inscriptions, erroneously printed *Καεοῦ* in Salt's *Travels* and Bœckh's *Corpus*, (T. III., p. 515), the Khasas of Maçoudi (Quatremère, *Mémoires sur l'Égypte*, T. II., p. 155) between Souâkin and the Tacazzé; to-day, Gash or Khas.

³ Lit., "with thy poultry and thy women."

- 22 2236, *aqit*¹ belonging to the town of Katoldi, 3229. I obliged (the Chief) PEKAK to give it all unto me. After I had smitten all lands, I caused a lamp to be made unto thee, AMEN of Napita, with Katoldi-
- 23 di twelve of its *aqit*; I made thee two big bronze censers, which I caused to be set up in the Theban temple, AMEN of Napita, my gracious Father; I offered thee six victims from amongst (the spoils of) Katoldi;
- 24 I opened the house of the Golden bull (to put in) the *aqit* belonging to AMEN of Napita, my gracious Father. And once more again I sent my bow(men) against the hostile lands of Robal and Aka-
- 25 lkar. I made a great slaughter amongst that which was with the Chief of the land of Lobarden; all the gold he had, which was considerable (and even) more than could be counted, bulls 203,246, horned cattle 603,108, all the women whom
- 26 they spared from the rest, the Chief gave it to me, (for), O AMEN of Napita, my gracious Father, thy *khopesh*² is crushing and thy counsel is beneficent. And once more again, I sent the multitude
- 27 (of my soldiers) against the hostile lands of Arrosa. I made a great slaughter, I made, amongst those who were with the Chief of the town of Mesha in the land Abeskhent, taking all women prisoners, all the beasts of burthen, *ten* of gold 1,212,³ bulls 22,110,
- 28 all the women, horned cattle 45,200; the Chief gave it (all) to me, which was all he possessed, (for), O AMEN of Napita, my gracious Father, thy name is right gracious and thy virtue is beneficent. And once more again, I
- 29 sent my bow(men) against the hostile land of Makhis-

¹ I do not know what these *aqit* are.

² A kind of curved sword.

³ 10975256 grains.

herkhert. I made a great slaughter, and the Chief gave me from what was his whatever had been spared, all (the men), all the women. He gave it unto me, and I

30 took bulls 203,146, horned cattle 33,400, (for), O AMEN of Napita, my gracious Father, thy *khopesh* is crushing, and whatever thou dost for me is greatly magnificent. Once more a-

31 gain, I sent the multitude of my soldiers against the hostile land of Mikhentka. The foe made a stand against me in the town of Nehàsarsar. I struck a blow against it, I made a great slaughter :

32 I made (the same) against those who were with the Chief of Tamakhi. I took all their wives, all their horses, gold (to the value of) *ten* 2,000,¹ bulls 35,330, horned cattle 55,5

33 26, whatever was spared amongst them ; for, AMEN of Napita, my gracious Father, giveth me all the lands ; his *khopesh* is crushing, his virtue is beneficent,

34 his names are greatly beneficent, and he caused me to act, AMEN of Napita, my gracious Father. And once more again, they upset the things of AMEN residing in Paqem-A-

35 *ten*. I sent the multitude of my soldiers ² the prowess of King, life, health, strength, ASPALUT ² (I sent my bowmen) against the hostile land of Madi,³ and it gave to them

36 (all) its things. My great prowess which my gracious father AMEN of Napita had given unto me, my gracious father AMEN of Paqem-aten gave it unto me ;

37 he said unto me, my gracious Father AMEN of Paqem-Aten, saying, "I give thee my bow and the strength which

¹ 182740 grains.

² Lacunæ.

³ The so-called Maddi of the Horsiatef inscription.

is in it, and my valiance. I give thee all hostile lands in captivity,

38 under thy two sandals." And once more again, the foes of Madi robbed the things of the estates of BAST residing in Ter, (which had been conquered) by the prowess of King

39 ASPALUT. My prowess came : she granted it to me, BAST residing in Ter, my gracious Mother ; she gave me her ¹ greatly gracious, a happy old age, the light

40 of her excellent virtues, for, Thy Majesty it is, thy great splendour it is that made me, O AMEN of Napita, my gracious Father, that

41 made my prowess excellent, and my *khopesh*² crushing, truly, O AMEN of Napita, my gracious Father, the being that

42 ¹

¹ Lacunæ.

² Lit., "his *khopesh*."



TABLET OF ALEXANDER ÆGUS II.,
SON OF ALEXANDER THE GREAT.

TRANSLATED FROM THE GERMAN BY
S. M. DRACH.

IN the *Zeitschrift f. Ægypt. Sprach.*, Jan., 1871, M. Brugsch has given an inscription on a slab of black basalt, covered with Egyptian representations and texts, which was found in excavating the foundations of a ruinous house in Cairo. On the top of the tablet is represented a diadem-crowned king, bestowing on Horus, lord of the land of Pe, a field on his left hand, and to the right paying homage by food and drink to Buto, the lady-goddess of the cities of Pe and Tep.¹ The inscription is dated in the seventh year, month Thoth, of Alexander the second,² by his satrap Ptolemæus, who afterwards

¹ The capital of the XIXth nome of Lower Egypt.

² Alexander Ægus reigned from B.C. 317 to B.C. 311, when he was murdered by Cassander (*Birch*).

ruled as the actual king, and in it he restores the regions about those two towns to the deities Horus and Buto, whom Xerxes had impiously deprived of their temple revenues. The king Khabash, or Khabas, who is mentioned in the tablet, was a native prince, and the opponent of Xerxes I.

The king here recorded, Alexander Ægus, was the unhappy son of Alexander the Great and Roxana. After his father's death, his mother fled with him to Cassander, who in concert with Olympias, put both of them to death in 309 B.C.,¹ when the Prince was about twelve years old. This tablet recognises his succession to his father's general rule though himself yet a minor.

See further a paper upon this tablet by Dr. Birch in *Trans. Soc. Bib. Arch.*, Vol. I., p. 20.

¹ According to Brugsch-Bey.



DECREE OF PTOLEMY LAGIDES, THE SATRAP.

- 1 IN the year seven, beginning of inundation, and the Holiness of HORUS,
- 2 the youthful, rich in strength, Lord of the diadems, loving the gods
- 3 (who) gave him his father's dignity, the golden HORUS, the ruler
- 4 in the whole world, King of Upper and Lower Egypt, Lord
- 5 of both lands, delight of AMEN's heart, chosen by the sun,¹ Son
- 6 of the Sun, of ALEXANDER the immortal, of the gods of the city Pe (and) Tep
- 7 the friend. He being as King in the stranger's world, as was His Holiness
- 8 in Inner Asia, so there was a great Viceroy in Egypt, PTOLEMÆUS
- 9 was he called. A person of youthful energy was he, strong in both arms,
- 10 prudent of mind, powerful amidst men, of firm courage, steady foot,
- 11 repelling the raging, not turning his back, striking the face
- 12 of his foes amidst their combat. When he had seized the bow
- 13 not a shot is from the opponent² a flourish of his sword in

¹ "Joy of Amen, the choice of the sun," an allusive compliment to his father, Alexander the Great being the son of Jupiter Ammon.

² The meaning is, his bow was so unerring that his opponent was at once shot down, and his fencing so good it killed his adversary.

- 14 the fight no one could stand his ground, of mighty hand,
nor
15 was his hand repulsed, nor repented he of what his
mouth utters,
16 none is like him in the stranger's world. He had
restored the sculptures
17 of the gods, found in Asia, and all the furniture and
books of the temples
18 of Northern and Southern Egypt, he had restored them
to their place. He had made
19 as his residence the fortress of the King, "Loving the
name of AMEN the sun-chosen
20 the Son of the Sun, ALEXANDER,"¹ as it is called on the
shore of the great sea
21 of the Ionians.² Rakotis was its former name. He had
gathered Ionians
22 many and their cavalry (and) their numerous ships, with
their crew.
23 When he marched with his men to the Syrians' land,
who were
24 at war with him, he penetrated its interior, his courage
was as mighty as
25 the eagle³ amongst the young birds. He took them at
one stroke, he led
26 their princes, their cavalry, their ships, their works of
art, all to Egypt.⁴
27 After this, when he set out for the region of Mermerti,⁵
he took

¹ This long title is the name of the city of Alexandria.

² The Mediterranean Sea.

³ Vulture.

⁴ This refers to the defeat of Demetrius at Palai Gaza (Old Gaza) by Ptolemy, B.C. 312.

⁵ The ancient Marmarica.

28 it in one time, he brought home their folk, men, women,
 29 with their horses, as revenge for what they did to Egypt.
 When
 30 he arrived in Egypt, his heart was rejoicing on what he
 had done,
 31 he solemnized a holiday, (and) this great Viceroy
 seeking
 32 the best for the gods of Upper Egypt (and) Lower
 Egypt. Spoke to him
 33 his Sidesman,¹ and the Elders of Lower Egypt, the
 maritime land
 34 called land of Buto, whereto the King had an Image of
 TANEN²
 35 chosen by PTAH, Son of the Sun, KHABASH, ever-living,
 to the gods
 36 of Pe (and) Tep after His Holiness had gone to Pe-
 Tep to
 37 investigate the littoral,³ all in their domain, to go into
 38 the inner marshes, to see each arm of the Nile, that
 goeth into
 39 the great sea, to keep back Asia's fleet from Egypt.
 Spake
 40 His Holiness to his Sidesman,¹ This littoral country I
 wish
 41 to learn about. They spoke before His Holiness, The
 sea-land, the land of
 42 Buto is its name, was from old the property of the gods
 of Pe-Tep, it was overthrown

¹ That is, the Chief Councillor, who stood at the side of the king.

² The Pigmy Pthah, called also Tatanen.

³ The littoral district of the Delta is called Patanut, known to Classics and Copts, the Phthenetu of Pliny, belonging to the great Pharmutiachian mouth of the Nile. Hermopolis is the "Northern Unnu" (another Unnu is in Southern Upper Egypt).

- 43 by foe XERXES, who never gave anything to the gods
44 of Pe-Tep. Then spoke His Holiness to bring to him
the Priests
45 (and) Archons of Pe-Tep. They hastily brought (them)
to him.
46 His Holiness said, I wish to know the souls of the gods
of Pe-Tep
47 about this? What they did to the impious for the bad
action he had done?
48 They replied, The impious XERXES had acted wrong-
fully to
49 Pe-Tep, he took away his possession. They spake to
His Holiness the King,
50 Lord and HORUS, Son of ISIS, Son of OSIRIS, Ruler of
Rulers, King
51 of Kings of Upper Egypt, King of Kings of Lower
Egypt, avenger of his father, Lord of Pe,
52 origin of the gods, there being afterwards no King like
him, threw away
53 the impious XERXES from his palace with his eldest son,
54 making themselves known in the city Saïs of NEITH on
this day at the side
55 of the Holy Mother. Thus spake His Holiness, This
mighty god amongst the gods,
56 there is no King after him, may he be bestowed on the
way of
57 holiness! I swear it. Then spake the Priests (and)
Archons of
58 Pe-Tep, May Your Holiness decree, to give the littoral,
the land
59 of Buto it is called, to the gods of Pe-Tep, with bread,
drinks, oxen, birds,
60 all good things, that it may be renewed in thy name for
its donation

61 to the gods of Pe-Tep a second time, as remunerating
 the distinguishing
 62 action of thine. Then answered this great Viceroy :
 Let a decree be made
 63 in writing at the seat of the King's scribe of the audit
 64 to this effect. PTOLEMÆUS, Satrap of land of Buto, I
 give
 65 it to HORUS the avenger of his father, Lord of Pe, (and)
 to BUTO, the Lady
 66 of Pe-Tep, from this day and for ever, with its villages
 all,
 67 its cities all, all its inhabitants, all its meads, all its
 waters,
 68 all its oxen, all its birds, all its cattle herds,
 69 (and) all things produced therein, what was (formerly)
 and its additions (and) with the donation given by King,
 70 Lord of both lands, KHABASH, everliving.¹ Its South
 limit is domain of
 71 the city Buto² and Hermopolis,³ on the North against the
 mouths of the Nile
 72 on the North, the downs on the shore of the great sea,
 on the West the mouths
 73 of the oarsmen⁴ ⁵ against the downs in the East
 of the nome

¹ This Khabas was the legitimate ruler of the country under the Persian dominion, probably in the reign of Xerxes I., whom he revolted against and expelled, together with his eldest son, from the town of Sais. According to Lepsius, Khabash was the first king of the XXVIIIth dynasty; the name occurs on one of the Apis sarcophagi in the Serapeum, but its date is uncertain.

² Possibly represented by the modern ruins of Kum el Aman and Kum el Giz at the entrance of Lake Barullos.

³ In the XVth nome of Lower Egypt, probably represented by the ruins of Kum Ferrain.

⁴ The city of Sekhur, or "the pliers of rudders;" this was situated on the northern portion of the Borella branch of the Nile. ⁵ Lacuna.

- 74 of Sebennys, so that its calves may be for the Great Hawk, its oxen
 75 for the face of NEBTAUI-T, its cattle for the Living Hawk, its milk
 76 to the Glorious Child,¹ its birds to him in Sa, who . . .² life
 77 his ² is, all the fruits of its ground on the table of
 78 HORUS himself, Lord of Pe, and of Buto (lady) to the crown of RA-HARMACHIS
 79 for ever. All which is given to the utmost by the King, Lord of both lands,
 80 Image of TANEN, chosen by PTAH, Son of the Sun, KHABASH,
 81 ever-living, (and the gift) is renewed by this great ruling Viceroy of Egypt,
 82 PTOLEMÆUS, the donations to the gods of Pe-Tep for ever. In reward of this
 83 for what he has done, may he receive victory and strength to his heart's content,
 84 so that he may always be dreaded as now by strange people. The land of
 85 Buto, whoever tries to plan its removal of any part
 86 thereof, let him be excommunicated by those in Pe, let him
 87 be cursed by those in Tep, that he may be in the burning breath of
 88 the goddess APTAU³ on the day of her dread, with neither a son nor a daughter to give him water.

¹ Horus Harpakhrut.² Lacunæ.³ One of the goddesses of the *Akar*, or hell.

CONTRACT OF MARRIAGE,

IN THE REIGN OF PTOLEMY PHILADELPHUS.

(XXXIST DYNASTY.)

TRANSLATED BY
E. REVILLOUT.

THE demotic contract of which I here publish a translation bears the number 2433 of the Egyptian collection in the Louvre. It is not unique of its kind; for there are like ones in the British Museum, the Museum of Turin, and amongst the demotic contracts of Berlin and Leyden. M. Brugsch also has given at the end of his *Grammaire demotique* the facsimile of a marriage contract of the same sort, which he thought was a deed of sale. It may, therefore, be said that the decipherment of this kind of documents is a new fact in science. It must be remarked that the text chosen is part of a collection of documents relating to a single family, the great portion of the deeds being in the Louvre and some in the British Museum. Thus it is known that by virtue of the present marriage settlement, and of the

mortgage there expressly specified, that Taoutem three years afterward, in the year 36 of Philadelphus, acknowledged by letter a debt of 15 shekels repayable in the 33rd year, that is to say 36 months, and that these 15 shekels had then produced 28 (Papyrus No. 2443 of the Louvre). At this date, if he had not paid, the property of the husband would have belonged to the wife. Philadelphus died before having reached the 33rd year of his reign; but the Papyrus No. 2438, dated in the 2nd year of Euergetes, contains in effect the final surrender of his property, which Pchelchons made to his wife Taoutem. This property came to Pchelchons originally by inheritance from his father, who had apparently assigned to his own wife in the Papyrus No. 2428 of the Louvre. He, according to Papyrus 2424 of the same collection and Hay No. 2 of the British Museum, had divided them between Patem and Pana their sons. Patem, in Papyrus No. 2424, makes a reference to the marriage settlement here published, when he speaks of the gift which his mother had made him of the property which belonged to Pchelchons his father.

The Papyrus itself has been published in the *Transactions of the Society of Biblical Archæology*, Vol. VI., p. 1, with a translation in French by the Author.

CONTRACT OF MARRIAGE.

THE year 33 χοῖαχ of the King PTOLEMY, the god, being AETUS, son of APOLLONIUS, Priest of ALEXANDER and of the gods brothers, being DEMETRIA, daughter of DIONYSIOS, Canephoros before ARSINOE PHILADELPHA, the Pastophore of AMMON API of the Western region of Thebes. PATMA son of PCHELCHONS, whose mother is TAHET, says to the woman TA-OUTEM, daughter of RELOU, whose mother is TANETEM: I have accepted thee for wife, I have given thee one argenteus,¹ in shekels 5, one argenteus in all for thy woman's gift. I must give thee 6 oboli, their half is 3, to-day 6, by the month 3, by the double month 6, 36 for a year: equal to one argenteus and one fifth, in shekels 6, one argenteus and one fifth in all for thy toilet during a year. Lastly, a tenth of an argenteus, in shekels one half, one argenteus one tenth for thy pin² money by the month, which makes one argenteus and one fifth, in shekels 6, one argenteus and one fifth for thy pin² money for the year. Thy pin² money for one year is apart from thy toilet money I must give it to thee each year, and it is thy right to exact the payment of thy toilet money, and thy pin² money, which are to be placed to my account. I must give it to thee. Thy eldest son, my eldest son, shall be the heir of all my property, present and future. I will establish thee as wife.

¹ There is scarcely necessity to observe that the context sufficiently proves that an argenteus was worth 5 shekels, and that a shekel was worth 6 oboli. However, for the subject of the money mentioned in demotic texts, to which no one as yet has paid attention, it is necessary to consult my *Chrestomathie demotique*, about to be published by Viewig, 97, Rue de Richelieu, Paris.

² Or, "pocket money."

In case I should despise thee, in case I should take another wife than thee, I will give thee 20 argenteus, in shekels 100, 20 argenteus in all. The entire of the property which is mine, and which I shall possess, is security¹ of all the above words, until I have accomplished them according to their tenor. I have no more to allege, any other matter, any other word ² with thee. The writings which the woman TAHET, daughter of TEOS, my mother, has made to me concerning one half of the entire of the property which belonged to PCHELCHONS, son of PANA my father,³ and the rest of the contracts coming from her, and which are in my hand, belong to thee, as well as the rights resulting from it. For thee all that, as well as that which I shall justify in their name. Son, daughter,⁴ coming from me, who shall annoy thee on this subject will give thee 20 argenteus, in shekels 100, 20 argenteus in all. He will deliver them up to thee entirely without any opposition, the writer of this act is ² the Priest of AMMON HORPNETER, son of SMIN.

¹ **AUONI.** This specification of the mortgage is very remarkable.

² Lacunæ.

³ See the preface for this point.

⁴ Patma had in reality a daughter by another marriage, who in Papyrus No. 2438, expressly agrees to the settlement of all the patrimony made by Patma to his new wife.



THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)¹

TRANSLATED BY

E. LEFÉBURE.

WHEN Belzoni discovered, in 1819, the tomb of Seti I. at Biban-el-Molouk, he found there the empty sarcophagus of the king, with the cover broken. The figures and the hieroglyphics which adorn this sarcophagus, upon which they are carved and filled in with blue colour, have been published in 1864, with descriptions, by Messrs. Bonomi and Sharpe,² under the title of *The Sarcophagus of Oimeneptah I.* In 1870, M. Pierret gave, in the *Revue Archéologique*, an analysis of the pictures and the legends which cover the exterior of the coffin; and later, Messrs. Goodwin³ and Le Page Renouf⁴ have examined the secret writings which are found on a part of the

¹ The sarcophagus is of arragonite, and is now in the Soane Museum, London.

² Cf. Sharpe, *Egyptian Inscriptions*, pl. 61-67.

³ *Zeitschrift*, 1873, p. 138.

⁴ *Zeitschrift*, 1874, p. 101.

sarcophagus. These endeavours are only partial, and a study of the whole has not been made on the sarcophagus of Seti I. before the present translation, which is complete, and comprises all the fragments. The principal subject of the inscriptions on the sarcophagus is the navigation of the sun nightly in the infernal regions. Twelve gates enclose there, successively, twelve sections of space, from which the god passes, having generally at his right hand the blessed, and at his left the damned, who are represented, according to the Egyptian rule of perspective, above and below. The gates correspond probably to the hours of the night, as do the infernal pylons to the astronomical ceilings at Biban-el-Molouk.¹ The order in which these gates follow one another has been pointed out by Champollion,² and they again occur in the like manner in the tomb of Rameses VI. The same composition figures in effect in the royal tombs, and covers there, generally to the left, the sides of certain rooms and corridors. We see by the royal tombs that the Egyptian artist connected the nightly divisions to the gates which preceded; and Champollion himself is the authority for designating, by an abridged form, every division of Hades by the name of the serpent which guarded the gate. There is as a clue to its arrangement, the

¹ Champollion, *Notices*, Tom. II., p. 630-684; cf. *Todtenbuch*, ch. 145, 146.

² *Lettres*, new edition, p. 189-192.

number, and the succession of these gates which comprise this species of the Book of Hades itself, a variant of the Book of the Lower Hemisphere.

1st division :		without a gate.
2nd	„	door of the serpent Saa-set.
3rd	„	„ Akebi.
4th	„	„ T'etbi.
5th	„	„ Tek-her.
6th	„	„ Set-m-ar-f.
7th	„	„ Akhen-ar.
8th	„	„ Set-her.
9th	„	„ Ab-ta.
10th	„	„ Stu.
11th	„	„ Am-netu-f.
12th	„	doors of the serpents Sebi and Reri.

It is noticeable that the first division has not a door, and that the last has two. Further, in the tombs of Seti I. and of Merenptah I. the pictures and the legends relating to the door of Set-m-ar-f differ entirely from those which are attached to the same gate in the other tombs, and on the sarcophagus of Seti I. According to Champollion¹ the tomb of Amenophis III. which was complete, contained the book which he there describes, but only a few fragments of it now remain in the chief chamber. The notices of the same scholar attribute the 8th, 9th, and 10th divisions to the tomb of Ta-user-t, these are found in the chief

¹ *Lettres*, new edition, p. 202, 203.

chamber; the 3rd and 4th are seen in the tomb of Rameses I.¹ in the chamber which follows the 2nd corridor; the 2nd and 3rd occur in the chamber having six pillars; the 4th, 5th, 6th, (the chamber of the well), and 7th (on the principal chamber having four pillars) in the tomb of Seti I.; the 4th, 5th, and 6th in the principal chamber of the tomb of Merenptah I.; the 5th (in the 3rd chamber), 6th (other chamber) 3rd, 8th, 9th, and 11th (in the principal chamber), of the tomb of Rameses III.; the 2nd, 3rd, 4th, and 5th in the tomb of Rameses IV. (the principal chamber); the 1st and 2nd are found in the tomb of Rameses VII. on the first corridor. The tomb of Rameses VI. contains the composition entirely complete to the commencement of the first corridor. The other tombs are more or less damaged, or they would have been able otherwise to have restored for us wholly or in part those divisions which appear to be wanting from the sometimes incomplete notices of Champollion. On the sarcophagus of Seti I. the beginning of the text is found on the outside at the foot of the chest; the 2nd and 3rd divisions follow to the right; the 4th is at the head and on a part of the left side, at which the 5th adjoins the 1st. The 6th and the 7th divisions, of which only fragments remain, occupy the two exterior sides of the lid; the 6th at the right, the 7th at the left side of the head. In

¹ Cf. Egyptian Museum, Paris.

the interior and adjoining the head, at the left side, the 8th and 9th divisions; the 10th commences at the foot; and the 11th, which extends to the right, finishes at the head, where is the 12th. There the great composition stops. Other texts, now incomplete, covered the interior part of the lid, these generally belong to the "Book of the Dead." Finally, the bottom of the chest, which is intact, shows the goddess Nu surrounded with prayers and chapters from the Book of the Dead. The general sense of the great composition (the scenes of which have no other relation than to present the variants of a same idea) is that the sun and the gods, or the souls who accompany him, are swallowed up by the earth¹ in the West, and that they arise at the East. The earth is described in certain passages as a two-headed bull,² or a two-headed serpent;³ and sometimes the Egyptians, to symbolize the resurrection, represented coming forth from the serpent the heads which he had swallowed,⁴ and introduced his face⁵ to the sun to appoint the dawn. The nocturnal sun was a soul,⁶ and had consequently the head of a male sheep; the earth, being more material, after the final scene formed the body of Osiris who surrounded Hades. The

¹ Pl. iv., F. 19, 18; pl. iii., c. 27.

² Pl. ii.; iii. c.

³ Pl. xii., cf. *The Book of the Lower Hemisphere*, 8th hour.

⁴ Pl. xii. A, cf. Champollion, *Notices*, Tom. II., p. 770-775.

⁵ Pl. xi. B.

⁶ Pl. iii. c, 26, 27.

earth had been created by the sun or Ra, seeing that the legend of the two-headed bull said, that the god rested in that which he had created.¹ It must be remarked on the subject of the creation, that this act is represented in several places as an emanation : thus the gods go out from Ra² or from his eye;³ the Egyptians are the tears of the eye of Horus,⁴ and the eatable plants come from the divine mouth.⁵ This pantheistic doctrine existed to the XVIIIth dynasty ; indeed the composition, which contains it, is found in the tombs of Amenophis III. and of Ta-user-t ; and M. Naville has shown that it is also the foundation of the "Litany of the Sun,"⁶ with which the royal tombs begin. The Egyptian theology allowed besides the responsibility of man, the immortality of the soul ; and the subterranean world, on the sarcophagus of Seti I. is, therefore, represented in a moral, as well as a physical point of view. The underworld was the place of the chastisement of Apap, the symbol of evil, and the dwelling of the good as well as of the wicked, which were there judged to be recompensed by Ra or punished by Tum and by Horus.

¹ Pl. iii. c, 28 ; cf. pl. v. E, H.

² Pl. iv. F, G.

³ Pl. iv., iii. E.

⁴ Pl. vii., vi. D.

⁵ Pl. xiii. c.

⁶ See *Records of the Past*, Vol. VI.

EXTERIOR OF THE COFFIN.

HORIZONTAL INSCRIPTION.

This inscription runs along in a single line the five first plates of the Book of Hades ; it is divided into two halves : the first (pl. II.-V.) comes from the door of Akebi to the commencement of the first scene ; the second (pl. VIII.-V.) adjoins the first in going from the head, to the place where the fold of the door of T'etbi begins.

PLATE 2.¹

A. Words of MESTA : I am MESTA, I am thy son, OSIRIS, King, Lord of the Two Lands, RAMENMA, veracious, son of RA, SETI-MERENPTAH, veracious, I come, behold me to protect thee. I make to prosper thy dwelling, firmly, firmly, according to the order of PTAH, according to the order of RA himself. Words of ANUBIS, who is with the coffin : I am ANUBIS who is with the coffin. It is said : ² Descend my mother ISIS ²

PLATE 3.

. ,² on me, the OSIRIS, King, RAMENMA, veracious, (deliver the son of RA, SETI-MERENPTAH), veracious, from

¹ These references are to the plates in Bonomi's book, and the letters A, B, C, to the three horizontal sections into which each plate of text is divided, according to its position on the sarcophagus.

² Lacunæ.

him who acts against me. Words of TUAUMATEF: I am TUAUMATEF, I am thy son, HORUS, I love thee, I come to defend OSIRIS from him who causes his evil, and I place him under thy feet for ever, OSIRIS, King, Lord of the Two Lands, RAMENMA,

PLATE 4.

Son of RA, of his loins who loves him, Lord of Diadems, SETI-MERENPTAH, veracious, close to the great god. He says: Let the sun live, death to the tortoise! Let them turn themselves in the tomb the flesh which KEBSENUF keeps,¹ (for) the OSIRIS, King, RAMENMA, veracious. Let the Sun live, death to the tortoise! Let him be safe he who is in the tomb, the tomb of the son of RA, SETI-MERENPTAH. (Words) of NU the great

PLATE 5.

and of SEB: OSIRIS, King, Lord of Two Lands, RAMENMA, veridical, who loves me, I give thee purity on earth, and power in heaven.

I give thee thy head for ever.

PLATE 8.

Words of NU who is on the dwelling of the bark *Hennu*: This my son the OSIRIS, King, RAMENMA, veridical, his father SHU loves him, and his mother NU loves him, the OSIRIS son of RA, SETI-MERENPTAH. Words of HAPI: I am HAPI, I come, (behold me) to protect thee, I bring thee thy head ²

PLATE 7.

. . . .² thy head, OSIRIS, King, RAMENMA, veridical, son of RA who art SETI-MERENPTAH, veridical. Words of

¹ Cf. pl. xvii. 35.

² Lacunæ.

ANUBIS who inhabits the Divine chapel: I am ANUBIS who inhabits the Divine chapel, OSIRIS, King, Lord of Two Lands, RAMENMA, veracious, son of RA, from his womb, Lord of diadems, SETI-MERENPTAH. The great ones circulate behind (thee) and these members of thee are no more enfeebled, OSIRIS, King, RAMENMA,

PLATE 6.

ever veracious. Words of KEBSENUF: I am thy son, I come, behold me to protect thee, I join together thy bones for thee, I revive thy members for thee, I bring thee thy heart, I put it into its place within thee, I make thy house to prosper, behind thee who lives for ever. It is said: Let the Sun live, death to the tortoise! Let the bones of the OSIRIS, King, RAMENMA,

PLATE 5.

veracious, of the son of RA, SETI-MERENPTAH, veracious move, and let those move who are in their funereal foundations. Pure is the body which is in the earth, let be pure the bones of the OSIRIS, King, who is RAMENMA, veracious as RA.

THE BOOK OF HADES.

FIRST DIVISION.—PLATES 5 AND 4.

PICTURES.

E. 12 *gods of the Earth* marching towards a mountain represented turned upside down.

F. Two persons, turned upside down, kneeling before the head of a jackal on a stick which is the hieroglyphic of the word neck; they cast down the hands, that is, *striking the Earth*. Underneath is the boat of the solar disk, enclosing a scarabæus: the disk is itself surrounded by an uræus with long folds, who bites her tail. *Hu* is at the prow and *Hak* at the poop.

G. A head of a male sheep on a stick surrounded by two persons kneeling, who cast down the hands, that is, again *striking the Earth*.

H. 12 *gods of the Earth of the Amenti* marching towards a mountain. This second mountain forms with the first a sort of gorge, towards which the divine boat passes. This is the entrance of Hades.

LEGENDS.

E. Those who are born of RA, of his substance, and which proceed from his eye. He places for them an hidden

dwelling, the Earth, which sacrifices men and gods, all the quadrupeds and all the reptiles created by this great god. The god prescribes the things when he raises in the Earth which he has created.

F. RA says to the Earth: Let the Earth be bright, shine on what has swallowed me, the murderer of man, who has been filled by the massacre of the gods. Breath to you, who are in the light, and dwellings for you. My benefits are for you. I have commanded that they should massacre, and they have massacred all beings. I have hidden you for those who are in the world:¹ let those who are in the Earth replace (my) crown! The gods say: Let this neck put forth the words of the great god who distinguishes his members. Come to us, thou from whom we go forth. Praise to him who is in his disk, the great god of numerous forms! Their food is (made) of bread, and their beverage (of the liquor *t' eser*).

G.² By (the organ) which sends forth the words of the great god who distinguishes his members, RA said to the gods: Let those who are in the Earth place my crown. I have hidden you for those who are in the world. I have commanded that they should massacre, and they have massacred the beings. My benefits are for you who are in the light. To you be a dwelling!

The gods who are in the Earth say to RA: Oh thou who hast hidden us, come to us, RA, thou from whom we proceed! Praise to him who is in his disk, the great god

¹ The world of the living. On the contrary, the earth, or "Set," is in the whole of this passage synonymous to the tomb, and Hades.

² This text is the same as that which is registered F, but incomplete and disordered.

of numerous forms ! Their food is (made) of bread, their beverage of the liquor *t' eser*, their refreshment is of water. It is made offering to the Earth to give food to those who are in it, to every one of those who are in it.

H. The hidden dwelling and those who have massacred men and gods, all the quadrupeds and all the reptiles created by this great god. The god prescribes to them the things when he raises in the Earth which he has created, to the West which he has made.

SECOND DIVISION.—TABLETS 4 AND 3.

DOOR.

One half of door is open on the side of the first division. On this half is a long serpent, *Saa-Set*, or the *Guardian of the Earth*, surrounded by this legend:¹

He who is upon this door opens to RA. SAU says to SAA-SET: Open thy door to RA, throw aside the leaf of the door for KHUTI. The secret dwelling is in darkness, in order that the transformation of this god may take place. The door is closed after the entrance of this god, and the dwellers of the Earth cry out when they hear the door shut.

SCENES.

B. Twelve personages called *the blessed, worshippers of Ra*; and twelve more, *the righteous who are in Hades*.

C. Ra's bark, with *Sau*, the god of the intellect, at the prow, and in the stern *Hakau*, who personifies the magic power of speech. Ra, represented with a ram's head, is in a chapel enveloped in the coils of the serpent *Mehen*; another serpent rears itself upright before him; four *infernal ones* are towing the bark, towards which advance seven gods, *Enpemah*, *Nenha*, *Ba*,² *Horus*, *Ua-ab*, *Num*, and *Se-teti*; then six personages, *the gods who are at the entrance*; behind them comes a god carrying a stick.

D. Tum leaning upon a stick, and four men

¹ Cf. Champollion, *Notices*, Vol. I., p. 776; Vol. II., p. 491.

² Cf. Champollion, *Notices*, Vol. I., p. 434; and *Denkmäler*, III., 282.

reversed, *the dead*; then twenty others walking with their hands tied behind them, *the criminals in Ra's great hall* (the world), *those who have insulted Ra on the earth, those who have cursed that which is in the Egg, those who have frustrated justice, those who have uttered blasphemies against Khuti.*¹

LEGENDS.²

B. These are they who worshipped RA on the earth, who fascinated APAP, who offered their oblations and presented incense to their gods, for them, after their oblations. They are masters of their refreshments, they take their meats, they seize their offerings in the porch of him, whose being is mysterious.³ Their meats are near this porch, and their offerings near him who is within. RA says to them: Your offerings are yours, take your refreshment, your souls shall not be massacred, your meats shall not putrify, faithful ones, who have destroyed⁴ APAP for me.

These are they who spoke the truth on earth, and did not rise to (prohibited) adorations.⁵ They pray in this porch, live on justice, and bathe in their basin. RA says to them: Justice is for you, live on your food! Ye are the righteous. They are the masters of these their own basins, the water in which is on fire against all crime and iniquity.

The gods say to RA: Stability, RA, to thy⁶ disk! Possession of the naos to him who is contained therein, under the guard of the serpent!⁷ May the fires of KHUTI, which

¹ Cf. Herodotus, IV., p. 184; and Diodorus, III., 8.

² Cf. Champollion, *Notices*, Vol. I., p. 433-435, 476, 792-796, 804.

³ Osiris.

⁴ *Rera*, a mistake for *ter*.

⁵ Viz., "heresies."

⁶ Lit., "his."

⁷ Mehen.

are in the porches of the retreat, increase!¹ They have received food as having taken their place in their cavern.

C. The great god travels by the roads of Hades. The god is drawn by the infernal gods to make the divisions which take place in the earth, to arrange the things that happen there, to examine the words in the Amenti, to exalt the great over the little amongst the gods who are in Hades, to put the elect in their places, and the dead² in their dwellings, and to destroy the bodies of the impious by a suppression³ of blood. RA says: Oh! allow that I may replace the crown, that I may be master of the naos, which is in the earth, that SAU and HAKAU may join me for acting according to your interests, and making their forms and yours exist. For you ISIS⁴ has calmed my⁵ breath, and offerings are there. I⁶ do not shut to you, and the dead do not enter after you. Your own particular office, gods.⁷ The gods say to RA: Darkness envelops the road of Hades. Let the closed doors open! Let the earth open! He is drawn by the gods, he who has created them.

Their food is composed of presents, their drink is made of their refreshment; nourishment is given to them, because they are perfect in Amenti.

D. What Tum does for RA, protecting the god, worshipping his soul, and injuring his enemies: true is the word of my father RA against you, true is my word against

¹ Cf. for this word, Chabas, *Voyage d'un Egyptien*, p. 93; it is read *ua* by M. Brugsch, *Zeitschrift*, 1872, p. 10.

² The condemned.

³ *Khen*(?)

⁴ *Se*, a shortened form of the name of Isis; cf., the name of Osiris, VIII., c, 10.

⁵ Lit., "his."

⁶ Lit., "he."

⁷ The sentence is not finished.

you. I am a son begotten of his father, I am a father begotten of his son. You are bound, you are tied by strong cords. I have ordained your detention. You will not free your arms again. Powerful is RA against you, his soul is fortified against you. My father prevails against you, his soul is invoked against you, your misdeeds are for you, your purposes are against you, your outrages are upon you, your curses are judged against you before RA. Your contempt for justice is upon you, the wickedness of your blasphemies is upon you. Bad for you is the judgment of my father. You are those who have done evil, who have committed crimes in the great hall (of RA): your bodies are destined to punishment and your souls to annihilation. You will not see RA any more in his forms as he passes into the retreat. O RA! praise be to RA ! Thy enemies are in the place of destruction.

THIRD DIVISION.—TABLETS 3 AND 2.

DOOR.

The god arrives at this porch and enters this porch: the gods who are there magnify this great god.

All the porches or doors, are made on the same plan, and all contain a passage, horizontal above, that afterwards descends vertically, each side having a row of the objects named *Khaker-u*, or “ornaments,” which often surmount the doors. At the two angles of the place where the passage curves, rise two uræi turned towards the exit: they emit balls of fire, which form a single united track extending from one uræus to the other, and surrounding the exterior of the passage, which does not descend like the other to the bottom of the picture. It is said of each uræus, *its flame is for Ra*. At both entrance and exit, with his face towards the place where the bark passes, stands a personage enveloped, whose elbows project, and of whom it is said: *he opens his arms for Ra*.

Here the porch is called *Sapt-uaua-u*, meaning “enveloped in flames;” the guardian of the upper part, or the entrance, is *Am-ua-u*, and of the lower or exit, *Sekhbesnefunen*. Behind the interior side of the passage nine mummies are leaning against the wall, one above the other, *the second Ennead*; opposite them is written:

May the porch open for KHUTI, may the door be thrown back for the inhabitant of heaven! Come! May he who travels in the Amenti arise!

Door of the serpent *Akebi*:¹ the serpent is turned towards the preceding division, and the leaf of the door open towards the division next following:

He who is on this door opens to RA. SAU says to AKEBI: Open thy door to RA, throw aside the leaf of thy door for KHUTI. He shall illuminate the darkness of the night and he shall introduce light into the hidden dwelling. The door is closed after the entrance of this god, and they who are in their porch cry out when they hear the door shut.

SCENES.²

B. Twelve mummies standing upright, each in a chapel with open doors, *the holy gods who are in Hades*; above stretches a long serpent. A basin from which rise the busts of twelve personages in sheaths, *the gods who are in the basin of fire*; before each of them an enormous ear of corn.

C. The bark of Ra drawn by the four *infernal ones* towards a kind of long, straight beam, with a bull's head at either end. This object, called *his bark*, is borne upon the shoulders of eight mummies standing upright, *the bearers*; upon the beam seven mummies are seated, *the gods who are within*, and a bull is near each bull's head. The cord of the solar bark is attached to each of these heads, and is further held back by the four *infernal ones*, marching towards four opposite personages, whose elbows protrude under the garments in which they are enveloped.

D. Tum leaning upon a stick opposite to the serpent Apap, together with nine personages called

¹ Cf. Champollion, *Notices*, Vol. I., p. 798.

² Cf. Champollion, *Notices*, Vol. I., p. 438; Vol. II., p. 492.

the divine chiefs who repulse Apap. Tum in the same position, opposite nine gods with sceptres, *the masters of things.*

LEGENDS.¹

B. Those who are in their chapels, the divine members whose chapels the serpent guards. RA says to them: Opening to your chapels! My rays shall come in your darkness, you whom I found mourning, with your chapels closed upon you! Breath is given to your nostrils: I decree your favours for you. They say to RA: O RA! Come according to our wish. The great god, he does not perish who is in his presence or his train, and the great salute him. RA rejoices in getting back to the earth; the great god rises into the retreat. Their food is (composed) of bread, their drink of liquor *t' eser*, their refreshment is water. The flame which is there is given to them that they may live. The leaf of their door shuts upon them when the god rises. They cry out when they hear their door close upon them.

This is the basin which is in Hades. It is laden with these gods who are covered, and whose heads are bare. The basin is full of vegetables. The water of this basin is on fire. The birds fly away when they see its water, and when they smell the water it emits. RA says to them: Concerning you, gods who are amongst the vegetables of your basin, is that your heads should be uncovered, that mystery should be to your members and breath to your nostrils. Your own particular food is (composed) of vegetables: there are meats for you from your basin, and its water is for you, without its fire being against you, or its flame being against your bodies. They say to RA: Come to us thou who traversest² the earth in thy bark.

¹ Cf. Champollion, *Notices*, Vol. I., p. 796.

² Lit., "he who traverses."

C. The great god is drawn by the infernal gods ; this great god reaches the terrestrial bark, the boat of the gods. RA says to them: O gods who bear the terrestrial bark, who carry the boat of Hades uprightness to your forms, light to your bark. Holy is he who is in it, the terrestrial bark. I trample¹ down the boat of Hades, which bears my forms : I rise into the retreat to arrange the things which take place there. NENERBESTA² says: Honour to the soul which was swallowed by the double bull! The god rests in what he has created. The gods say to RA: Praise be to RA! his soul is provided for as well as the earth, the gods of which hail RA, who is resting. The boat of Hades rejoices, this bark. They cry out when RA rises above them. Their offerings (are composed of) vegetables: their offerings are given them because they obey the words again.

The great god is drawn by the infernal ones of the bark. The holy one who is in the earth speaks to the Uta-u,³ whose arms are hidden: Your particular office, Uta-u of the earth, is to roar in my father's dwelling.⁴ Your heads are to be uncovered, and your arms hidden. Breath to your nostrils, overthrow to your coffins! Be masters of your food, and unite yourselves to what I have created. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. Food is given to them because of the light which envelops them in Hades.⁵

D. Done⁶ by TUM for RA, which protects the god, and

¹ *Hem*; cf. Chabas, *Voyage d'un Egyptien*, p. 262.

² The person who is at the entrance of the next porch.

³ The terrestrial ones(?).

⁴ *Men*.

⁵ They are clothed in white in the tomb of Rameses I.

⁶ Tum only acts by means of his word, but his word is infallible; it had a sort of magical power.

throws the criminal: Fall! never rise again! Be fascinated! Thou shalt never be found again. Sure is the word of my father against thee, and sure my word against thee, destroyed by RA, punished by KHUTI! They say, the gods of RA's cycle who repulse APAP from RA: May thy head be cut, APAP! thy coils be cut! Thou shalt approach¹ RA's bark no more, never again shalt thou descend towards the divine boat. Fire issues from the retreat against thee. We have judged thee: Perish! They live on RA's food and on the meats belonging to the inhabitant of the Amenti. Offerings are made to them upon the earth, and libations are poured out to them as Lords of the food near RA.

TUM says to these gods: As you are the gods who bear life and sceptre, and who lean upon your sceptres, repulse APAP from KHUTI, direct blows at the serpent, the malefactor. They say, the gods who fascinate APAP: The earth is open to RA, the earth is closed to APAP! The infernal ones, the inhabitant of the Amenti, and those who are in the retreat worship RA, destroy his enemies and defend the great one against the noxious serpent. Ho! conquered by RA, enemy of RA! They live on RA's food and the meats belonging to the inhabitant of the Amenti. Offerings are made to them on earth, and libations are poured out to them as being veridical in the Amenti. Holy is that which they carry into the dwelling, where they are hidden. They cry to RA, they lament to the great god when he rises above them and passes. A shadow envelops them, and their cavern is shut upon them.

¹ *Tekennu*(?).

FOURTH DIVISION.—TABLETS 2, 8 AND 7.

DOOR.

The god reaches this porch and enters this porch. The gods who are there magnify this great god.

The porch or door, *Neb-t-s-t'efa-u*, or *the mistress of copiousness*. The person placed at the entrance of the passage is *Nenerbesta*; he bears the uræus on his forehead. The person placed at the exit is *Sta-ta*. Inside, nine mummies as in the preceding porch, the *third Ennead of the great terrestrial¹ god*. Opposite them :

Open the earth! Traverse Hades and sky! Dissipate our darkness! O RA, come to us!

Door of the serpent *T'etbi*:

He who is upon this door opens to RA. SAU says to T'ETBI: Open the door to RA, throw aside the leaf of thy door for KHUTI. He shall illuminate the darkness of the night, and he shall place light in the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out when they hear this door shut.

SCENES.²

B. Twelve persons, called the *conductors of their essences*. Twelve figures with jackal's heads walking over *the basin of life*, called the *jackals which are in the basin of life*. Ten uræi upright in *the basin of the uræi*.

¹ *Uta*(?).

² Cf. Champollion, *Notices*, Vol. I., p. 826.

C. The bark of Ra, drawn by the four *infernal ones* towards a long low chapel, in which rest, each in his own compartment, nine mummies, *the gods, followers of Osiris, who are in their tombs*. Twelve women, *the hours that are in Hades*, divided into two groups of six, between which is a serpent with long coils, *Hever-t*, of whom it is said: *the serpent begets twelve little ones to eat by the hours*. Each group of hours advances towards the serpent, walking over a mountain which ends in a basin under the three hours nearest to the reptile.

D. Horus leaning upon a stick, and eleven *gods* walking towards Osiris, *the inhabitant of the Amenti*, upright upon a serpent, and shut into a naos with a cover. In the naos a mountain is pictured from which the god's head emerges. Before Osiris, an uræus, *the flame*, and behind him twelve *gods who are behind the naos*; four *masters of their pits* (or snares dug in the earth), turning towards a god with a sceptre, the *master of the destruction*.

LEGENDS.

B. The conductors of their essences, who bathe in the deliciousness of the blood¹ of massacres with their duration:² they bring offerings to their dwelling.³ RA says to them: Your particular duties, gods, amongst your offerings, are to bring your essences. Your offerings are yours; your enemies are destroyed, they no longer exist. Your spirits are in their dwellings, and (your) souls in the place of

¹ *Uter*; cf. Naville, *Textes relatifs au mythe d'Horus*, V. and XVIII., 2.

² The "duration" was used to designate the "essence," or the human "genius;" cf. *Todt.*, Ch. 108, 1.

³ Lit., "his dwelling."

passage.¹ They say to RA: Glory to thee, RA-KHUTI! Glory to thee, soul enveloped by the earth! Glory to thee for ever, Lord of the years, and of the eternity which never ends!² Their food is (made) of offerings, their drink is water. They cry out, when they hear their doors shut upon them. Their food is given to them because they draw towards the porch Taser-t-ba-u.

They are in the circuit of this basin, towards which the souls of the dead do not rise, on account of the holiness which is in it. RA says to them: Your particular duties, gods, in this basin, are to keep your lives in your basin. Your offerings are under (your) care, jackals who place yourselves upon³ your basin. They say to RA: Bathe, RA, in thy sacred basin, where the Master of the gods bathes, and towards which the souls of the dead do not rise; thou hast ordained it thyself, KHUTI. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is wine. They cry out, when they hear their doors shut upon them. Their food is given to them as being masters of the dwelling of the passage, to them, in the circuit of this basin.

They speak when RA comes towards them; the souls are repulsed, the shades are destroyed on hearing the word of the Uræi. RA says to them: Your particular duties, Uræi, in this basin, are to keep your flames and your fires for my⁴ enemies, and your brazier for wicked mouths. Glory be to you, O Uræi! They say to RA: Come to us! Rejoin TANEN!⁵

¹ Cf. "The retreat of the passage," *Todtenbuch*, Ch. 125, 28; and Maspero, *Mémoire sur quelques papyrus du Louvre*, p. 23; it is one of the names used to designate Hades.

² Cf. Chabas, *Réponse à la critique*, p. 40.

³ *Ter*, literally "by;" cf. Chabas, *Papyrus magique Harris*, VIII., 13.

⁴ Lit., "his."

⁵ The earth personified.

C. The great god is drawn by the infernal gods, he advances into the retreat and acts according to the things which are in it. Draw me, infernal ones! Look at me! I have created you. Heaviness to your arms by means of which you draw me! Retreat¹ towards the eastern heavens, towards the dwellings which support SAR,² that mysterious mountain (where) that light spreads amongst the gods who receive me, when I go forth from amongst you and from the retreat. Draw me, I act according to your things, in the porch which hides the infernal ones.

RA says to them: Lo, behold me, gods! I strike those who are in their tombs. Rise, gods! I give you your instructions: you who are in your tombs, guard the souls, live on their filth, feed on their dirt,³ rise before my disk, comfort yourselves by my light! Your particular office in Hades is in accordance with what I ordained for you. Their food is (composed) of flesh, their drink of liquor *ʿeser*, their refreshment is water. They cry out, when they hear their doors close upon them.

They stand upon their basins to guide RA with their hands. RA says to them: Listen, hours! I call you, eat⁴ your repast, and take your places in your porches, your faces in shadow, and your backs in the light. Rise! The snake,⁵ live on what comes forth from it. Your office in Hades is to eat what the snake brings forth, and to destroy what comes forth from it. Lead me! I have begotten you,

¹ This word generally has the sense of "causing to retreat."

² Osiris; cf. the name of Isis, Tablet IV., c.

³ *Aua-u*; cf. the verb *ua*, meaning "to decay," Pierret, *Études égyptologiques*, Vol. II., p. 126.

⁴ Lit., "make."

⁵ *Herer-t*, this word, which is feminine, has the general meaning of "reptile;" cf. Tablet V., E and H.

and I have done it in order that homage may be rendered (to me). Rest, hours! Their food is (composed) of bread, their drink of liquor *ʿeser*, their refreshment is water. Their food is given to them (made) of what appears amongst the elect.

D. What HORUS does for his father OSIRIS, protecting him, and giving him back the crown: My heart returns¹ to thee, my father, (thee whom) I vindicate against those who act in opposition to thee, and (who art) protected (by me) in thy things. Rule OSIRIS! Culminate, inhabitant of the Amenti! Thy particular office is to rule Hades, sublime forms in the retreat. The elect dread thee, the dead fear thee. I have replaced thy crown. I have examined here (thy) feebleness.

The gods say to the inhabitant of the Amenti: Exaltation to the infernal one, acclamation to the inhabitant of the Amenti! Thy son HORUS has replaced thy crown; he protects thee, he massacres thy enemies, he brings for thee the joy in thy members, OSIRIS inhabitant of the Amenti.

The inhabitant of the Amenti says: Come to me, my son HORUS! Defend me from those who acts in opposition to me: throw² them to the Master of destruction, who is the guardian of the pits.

HORUS says to the gods who are behind the naos: Examine for me, gods, into what is behind the inhabitant of the Amenti. Rise! do not retreat! Be strong! Come! Feed³ on the bread of HU and the drink of MA. Live on what my father lives on. (Your) office in the retreat is for you to be behind the naos, in accordance with RA's command. I call you, and behold I act according to your things. Their food is (composed) of bread, their drink of

¹ Lit., "remounts" (the river in a bark).

² *Ut(?)*.

³ *Terp.*

liquor *t'eser*, their refreshment is water. Their food is given to them as guardians of the things in the naos.

HORUS says to these gods: Strike the enemies of my father, chastise in your pits¹ for the evil they have done to the great one who has been found, (to) my father. Your particular duties in Hades are to keep the pits of fire, in accordance with RA's command, which I make known to you, behold, acting according to your things.

This god stands opposite to the pits.

¹ On this word cf. Naville, *La Litanie du Soleil*, p. 78.

FIFTH DIVISION.—TABLETS 7, 6, AND 5.

DOOR.

The great god reaches this porch and enters this porch, this great god is worshipped by the gods who are there.

The porch *Arit*. The guardians of the passage have jackal's heads and are clothed in white: the one at the entrance is *Aau*,¹ and the one at the exit *Tekemi*. Inside, nine mummies, *the fourth Ennead*, and opposite them:

Let our doors be thrown aside, let our porches open for RA-HAR-KHUTI. O RA, come to us, great god, mysterious image!²

Door of the serpent *Tek-her*.

He who is on this door opens to RA. SAU says to TEK-HER: Open thy door to RA, throw aside the leaf of thy door for KHUTI. He shall illuminate the darkness of the night, and he shall bring light into the hidden dwelling. The door closes after the entrance of this great god, and those who are in this porch cry out, when they hear this door shut.

SCENES.

B. Twelve men in an attitude of adoration, *the worshippers who are in Hades*. Twelve bearers of cord in (*the infernal regions*).³ Opposite, four gods with sceptres.

C. The bark and *the infernal ones*. Nine persons

¹ *Amu*, after the tomb of Seti I., Champollion, *Notices*, Vol. I., p. 770.

² "Master of mysteries;" id.

³ Cf. Champollion, *Notices*, Vol. I., Tomb of Seti I., p. 772.

enveloped, with protruding elbows, holding a long serpent, *the bearers of Nenu'ti*. Twelve men walking, *the human souls which are in Hades*. Opposite, a god with a sceptre, *he who is at his angle*.

D. Horus with a hawk's head, leaning upon a long stick, and sixteen men called *the Men, the Aamu, the Nahesu, and the Tamehu*.¹ Twelve personages carrying a long serpent, above which and behind each of them, except the last, is the hieroglyph of the duration, *the bearers of the duration in the Amenti*. Eight persons, *the divine chiefs of Hades*.

LEGENDS.²

B. They do homage to RA in the Amenti, and exalt HAR-KHUTI; they have known RA on the earth, and have made oblations to him; their offerings are in their place, and their honours in the holy place of the Amenti. They say to RA: Come RA! remount Hades! Glory to thee! Enter amongst the holy things under the serpent MEHEN! RA says to them: Offerings³ for you, blessed ones! I am satisfied with what you did for me, whether I was shining in the Eastern heavens, or whether I was setting in the sanctuary of my Eye. Their food is (composed) of RA's bread, their drink of his liquor *t' eser*; their refreshment is water. Offering is made to them on earth, on account of the homage (which they render) to RA in the Amenti.

¹ The Egyptians, the Asiatics, the Negroes, and the Libyans.

² In the *Notices* of Champollion, this division is found entirely, after the tomb of Seti I. (p. 775 to 772), which allows some corrections and additions to the text of the sarcophagus; cf. *Denkmäler*, III., 136.

³ In Ra's discourse, the text plays upon the different meanings of the word *hatap*.

The bearers of cord in the Amenti, those who prepare the fields of the elect. Take the cord, draw, measure¹ the fields of the manes, who are elect in your dwellings, gods in your residences; deified elect in order to rejoin the country, proved elect, in order to be within (the boundary of) the cord; justification is for those who are (there), and there is no justification for those who are not (there). RA says to them: It is justice, the cord in the Amenti. RA is satisfied with the measurement. Your own possessions, gods, and your own domains, elect, are yours.² RA creates your fields and appoints you your food: eat.

Oh! advance, KHUTI! the gods are satisfied with their possessions, the elect are satisfied with their dwellings. Their food is from the country of Aalu, and their nourishment is (composed) of what it produces. Offerings are made to them on earth, for the fields of the country of Aalu.

RA says to them: Holiness to you, cultivators, who are the Lords of the cord in the Amenti! (Oh! settle some fields, and give to the gods and the elect, all of them, what has been measured in the country of Aalu. They give fields and meat to the gods and to the souls that are in Hades. Their nourishment is from the country of Aalu, and their food is (composed) of what it produces.)³

C. The great god is drawn by the infernal gods and advances into the retreat. Draw for me, infernal ones! Do me homage, you who are in the stars,⁴ in order (to have) strength in your cords with which you draw me, firmness in your arms, swiftness in your legs, protection for your souls, praise for your hearts. Open the good way to the caverns of mysterious things!

¹ *Sta.*

² Cf. Champollion, *Notices*, Vol. I., p. 772.

³ *Idem.*

⁴ The astronomical ceilings of the royal tombs represent the divine bark as drawn by stars personified in Hades.

Those who are in this picture, bearers of this serpent, draw, and RA¹ reaches them, to place himself in the porch Neb-t-Hau.² The serpent goes towards it without passing beyond. RA says to them: Draw NENUT'I! Do not leave him any outlet that I may rise above you. Covering to your arms, destruction to what you guard, you who guard what my forms become, you who wrap up what my splendours become! Their food is to hear the word of this god. Offerings are made to them, because they hear the word of RA in Hades.

Those who have spoken the truth on earth, and magnified the forms of god. RA says to them: Praise be to your souls, breath to your nostrils, and vegetables for you from your country of Aalu! You are from amongst the righteous. Your dwellings are for you, at the angle where those who are with me examine words³ in it. Their food is (composed) of bread, and their drink of liquor *t' eser*; their refreshment is water. Offerings are made to them on earth as blessed ones, according to what belongs to them.

RA says to this god: Let the great one who is at his angle call the souls of the righteous and put them in their dwellings, near the angle of those who are with me myself.

D. HORUS says to RA's flocks, which are in the Hades of Egypt and the Desert: Protection for you, flocks of RA, born of the great one who is in the heavens, breath to your nostrils, overthrow to your coffins! You yourselves are tears of my Eye, in your persons of superior Men.⁴ You, I have created you in your persons of Aamu:⁵ SEKHET has created them, and she defends⁶ their souls. You, I have

¹ Cf. Champollion, *Notices*, Vol. I., p. 770.

² The next porch. This name means, "the mistress of duration."

³ Cf. Champollion, *Notices*, Vol. I., p. 772.

⁴ *Rut*, Egyptians.

⁵ Asiatics.

⁶ M. Naville thinks this word means here "to create;" *La Litane du Soleil*, p. 23.

shed abroad my seed for you, and I have comforted myself with a multitude come forth from me in your persons of Negroes: HORUS has created them, and he defends their souls. (You), I have sought my Eye and I have created you in your persons of Tamehu:¹ SEKHET has created them and she defends their souls.

Those who settle the duration, make the days of the souls who are in the Amenti dawn, and appoint for the place of destruction. RA says to them: Being the gods, inhabitants of Hades, who carry METERUI² to measure the duration, draw METERUI, measure the duration, by him, of the souls that are in the Amenti appointed for the place of destruction, destroy the souls of enemies, appoint for the place of destruction! Let them not see the mysterious retreat! These are the divine magistrates who destroy the enemies. Their food is that of the veridical ones. Offerings are made to them on earth, because the true word is in them. They order destruction and its registering for the duration of the souls in the Amenti. Let your destructions be for the enemies, and your registry for the place of destruction! I am come, (I), the great one, HORUS, to examine my body and to send scourges upon my enemies. Their food is (composed) of bread, their drink of liquor *t'eser*, their refreshment is water. (Offerings are made to them on earth, (as being those who) do not enter the place of destruction.)³

¹ Libyans.

² Name of the serpent that serves as a cord for these gods; the name means "equity."

³ Cf. Champollion, *Notices*, Vol. I., p. 772.

SIXTH DIVISION.—PLATES 5, 18 AND 19.

DOOR.

The god arrives at this pylon and enters this pylon : this great god is glorified by those who are there.

The pylon *Neb-t-hau*. At the entrance *Ma-ab* (the just heart), and at the outside *Sheta-ab* (the mysterious heart); in the interior, twelve mummies, *the gods and the goddesses who are in this pylon*: opposite them :

Come to us, thou who art on the horizon, great god, who openest the retreat ! open the holy gates, draw back the mysterious doors.

Between this portion of the pylon and the door occurs a scene which is accompanied by legends in secret writing.

SCENE.

Overhead appears the inscription : *Ser her tuau set tenu*, (Osiris, master of Hades, Earth, and Tanen); a sort of ceiling is then placed over the scene : it bears in the upper portion a row of ornaments like those of the alleys, and in the lower part four heads upside down, which Champollion¹ and Mr. Goodwin² have taken for heads of gazelles, and which are named *hahi-u* (perhaps oxen).

Osiris, or *Ser*, is seated on a throne at the top of a staircase, the nine steps of which bear each a personage : the nine persons compose *the Ennead which accompanies Ser*. Before the god is a mummy

¹ *Notices*, Tom. II., p. 495.

² *Zeitschrift*, 1873, p. 139.

supporting on its shoulder a pair of scales, in one of the scales of which is the bird of evil.

Behind the mummy a boat is moving away which contains a monkey which is driving a pig, *the devourer of the arm*, symbol of Typhon, as author of the eclipses or of the phases of the moon.¹ The sarcophagus of T'aho² has further, on the same level as the boat, and behind the mummy, a person raising a hatchet towards Osiris.

In the upper part, and turned towards Osiris, is *Anubis, who has nourished his father* (Osiris). Below, under the throne, are *the enemies of Ser*.

LEGENDS.

Mr. Goodwin³ has translated a portion of the legends which accompany this scene, availing himself, with regard to the enemies of Osiris, of the sarcophagus of T'aho, on which the same passage is written in ordinary hieroglyphics. Mr. Le Page Renouf⁴ has modified the interpretations of Mr. Goodwin in some points, from the tomb of Rameses VI.,⁵ which furnishes some useful variants.

These two scholars could not understand the portion of the inscription which proceeds from Osiris to Anubis, because they have not remarked that it is divided into two parts, one of which refers to

¹ Cf. *Todtenbuch*, Ch. 112; Plutarch, *Isis and Osiris*, 8, 18, 42, 55; and Herodotus, II., 47, 48. Osiris was represented in one of his characters as a lunar god.

² Museum of the Louvre.

³ *Zeitschrift*, 1873, p. 138.

⁴ *Zeitschrift*, 1874, p. 101-105.

⁵ Champollion, *Notices*, Tom. II., p. 495, 496.

Osiris, and the other to the animals. The first appears to be blended with the second, which is placed over it without any separating space, on the sarcophagus of Seti I., although their columns do not correspond the one with the other; but the distinction of the two texts appears on the tomb of Rameses VI., in their general order, as well as in their interior arrangement. It would be easy to divide them on the version of the sarcophagus by drawing a horizontal line from the feet of Anubis.

The first text is written in the usual order, and the second in a retrograde order.¹ The texts of the tomb and of the sarcophagus are very incorrect here, but on comparing them their faults appear. Thus, the first two columns of the legend of animals ought to be read, according to the tomb, *au ntesen sheta nti-u khu-u*, while on the sarcophagus the word *khu-u* terminates the first line instead of terminating the second, and the *sh* of *sheta* has been carried back to the beginning of the third line, where it is wrongly followed by the marks of the plural. In the legend of Osiris, the order of the first two lines is inverted on the sarcophagus, and the final groups of the two versions, which follow the words *neter kha-f* repeated in a confused manner, appear as if they ought to be read: *ar-f tua-u-f tennu*.

Now, the following is an interpretation of all the legends, an interpretation supported by several remarks made by Mr. Goodwin and Mr. Le Page Renouf, but necessarily remaining conjectural in certain parts.

¹ The same order occurs in the two legends which are under the throne of Osiris.

Legend of the enemies :

His enemies (are) beneath his feet ; the gods and the elect (are) before him ; enemy of the infernal dead, he keeps back the enemies, he destroys them, he accomplishes their massacre.

Legend of the bearers of the hatchet and of the scales :

The bearer of the hatchet and the bearer of the scales protect the inhabitant of the Amenti, (who) takes his repose in Hades, and traverses the darkness and the shadows. Happiness (is) above, and justice below. The god reposes, and sheds light produced by truth which he has produced.

Legend of the monkey :

The diver, (when) this god rises, he gives up (the pig) to the plagues.

Legend of Anubis :

O ye who bring the word just or false to me, he, THOTH, examines the words.

Legend of the animals :

They, they hide those which are in the state of the elect. They, the country (belonging) to them, is Ameh¹ in the land. Behold, these are they whose heads issue. What a mystery is their appearance, (the appearance) of your images !

Legend of Osiris.

The examination of the words takes place, and he strikes down wickedness, he who has a just heart, he who bears the words in the scales, in the divine place of the examination of the mystery of mysteries of the spirits. The god who rises has made his infernal (companions) all.

¹ One of the infernal abodes.

Door of the serpent *Set-m-ar-f* (he who has fire in his eye) :

He who is on this door opens to RA. SAU says to SET-M-AR-F : Open thy gate to Ra, put back thy door for KHUTI. He will illuminate the darkness and the shades, and place light in the hidden abode. The door is closed after the entrance of this great god, and those who are in this pylon cry out, when they hear this door closing.

EXTERIOR SIDES OF THE LID.

SCENES.

There remains only one fragment of the scenes and of the legends of this division, but Champollion has given an analysis of it after the tomb of Rameses VI.¹ and his *Notice* will fill up some gaps here.

A. Five persons bearing on their head a loaf, or a bread-basket according to Champollion. Six other persons bearing on their heads an ostrich feather. The first (*the happy ones, bearers*) of food, ought to be twelve in number, as well as the second, *the just ones, (bearers of the emblem of justice)*.²

B. Two of the four *infernal ones*. Tum and a series of six posts with the head of a jackal, to each of which are attached two prisoners, called, with the exception of the second and sixth post, *the enemies*. By the side of the first post, *the post of Ra*, are two sacred eyes, called here *neter*, after what is in the tomb of Rameses III., quoted by Champollion ; by the side of the second post, *Tum*, a person in a mummy shape and with prominent elbows, *Afat*; by the side of the third, which ought to be *Kheper*, according to the tomb of Rameses III., the person in a mummy shape

¹ *Notices*, Tom. II., p. 501-504.

² *Id.*, Tom. I., p. 415. Tomb of Rameses III.

is not *Ankh*, as in this tomb, but its name begins with a *t* and ends with an *a*; by the side of the fourth post, or *Shu*, a person in a mummy shape, *Sent-u*; by the side of the fifth, or *Seb*, a person in a mummy shape, *Aka-se*; from the tombs of Rameses III. and of Rameses VI., the sixth post ought to be *Ser*, who had as an attendant *Aaker*; a seventh post, which is wanting here, is *Shaf-her* (tomb of Rameses VI.), or *Her-shaf-her* (tomb of Rameses III.). A god with a sceptre stood before this scene (tomb of Rameses VI.).

C. Five persons who bend towards an enormous ear of corn (*those who labour at the harvest in the infernal plains*). A bearer of a sickle with this inscription: *these (are the reapers)*. On the tomb of Rameses VI., the first persons are preceded by a god leaning on a staff, *the master of joy*;¹ they are twelve in number, and there are seven reapers.

LEGENDS.

A. (Those who have offered incense to their gods, the purifiers of their persons)²

The just ones, their justice is verified, for them, in presence of the great god, destroyer of wickedness. OSIRIS says to them: You are just, truly. Be happy, thanks to what you have done, in the (same) state as those who follow me, and who dwell in the abode of him whose spirits are holy. Live on your food and on theirs ² be masters of the waters of your lake ²

¹ Surname of Horus, assimilated to Khons. Cf. *Denkmäler*, III., 274.

² Lacunæ.

B. (The great god is pulled along by the infernal gods, and those who pull RA along, say: Let the disk arise!) ¹ (The great god arrives at the posts of SEB, by which the enemies are counted after the examination of the words in the Amenti. SAU says to this god arriving at the posts of SEB), place of reckoning:² RA, thou arrivest at the posts of SEB. TUM says to the posts: Guard the enemies, punish the wicked! Gods who are behind the posts and who are behind SEB, I grant you permission to strike the prisoners, and to guard the wicked. Let them not escape from your hands, let them not fly from your fingers, being enemies. Watch over the massacre, according to the orders you have received from the Founder ¹ of his body, who created Hades by his limbs.³ He has marked you out to strike, he examines you with regard to what you do ¹

C. (They labour at the harvest, they collect the Corn⁴ and the nutritious grain. Their seeds are favoured in the land by the light of RA, when he appears, warms (them) again, and rises above them. The Lord of joy says to them: May your seeds be favoured. That your shoots may grow green. That your offerings may be for RA,) . . .¹ That the Corn may grow. That SER may become the nourisher of the infernal ones, at the sight of ¹ It is he who is in the fields of Hades. They collect their harvest, and they say to RA: May prosperity be in the infernal fields! That RA may shine on the limbs of SER! When thou shinest forth, vegetation springs up, great god, creator of the grain! Their food is (made) of grain, their drink of the liquor *t'eser*,

¹ Lacunæ.

² *Heseb*, according to the tomb of Rameses VI.

³ *Sent-u*. Cf. on this word Naville, *La Litanie du Soleil*, p. 34, 44, 55.

⁴ This word has the divine determinative. The Corn-god is named in the "Instructions of Amenemha I.," *Records of the Past*, Vol. II., p. 9, Second edition.

their refreshment is of water. Oblations are made to them for the harvests of the infernal fields.

The bearers of sickles reap the grain in their fields. RA says to them: Take your sickles! (Reap your grain. It is granted you, . . .¹ your abodes that you may unite yourselves to me in the cavern of the most mysterious of forms. Honour to you, reapers! Their food is (made) of bread, their drink of the liquor *t'eser*, their refreshment is of water. Offerings are made to them, on earth, as bearers of sickles in the fields) of Hades.

¹ Lacuna.

SEVENTH DIVISION.—PLATE 19.

What remains of this division includes five fragments, the second of which wrongly occupies the third place on Plate 19.¹ Champollion has given an account of the scenes and legends from the tomb of Rameses VI.²

DOOR.

. . . .³ this god (is glorified) by the gods who are there.

The guardian of the egress is *Shepi*; inside nine mummies, and opposite them :

. . . .³ god who openest the retreats, open the holy pylons, put back the mysterious door.

Door of the serpent *Akhen-ar-ti* (closed eyes).

He who is on this door opens to RA ; SAU says : ³ He will drive away the darkness and the shades, and place light in the concealed abode. The door closes ³ The souls who are in this pylon cry out when they hear the door closing.

SCENES.

A. Three complete bearers of rope,⁴ and seven others, the lower part of the body of which alone remains, *the bearers of the rope (who bring forth the mysteries, the bearers of the devourer, who bring forth the infernal ones)*. On the tomb of Rameses VI. the rope has the head of a serpent.

¹ Cf. pl. 1.

² *Notices*, Tom. II., p. 504, 505.

³ Lacunæ.

⁴ These figures are entire, those on the other fragment are portions only.

B. The solar bark. Seven gods carrying a sceptre in their hand, *the masters of the (things in the Amenti)*. Two mummies, *the male gods*. On the tomb of Rameses VI. there are twelve of the former and four of the latter.

C. A god leaning on a staff, *he who conceals the mysteries*. Six mummies stretched out flat, and their arms pushed forward on funereal couches, *the elect ¹ beneficent*. According to Champollion they would have been named *the divine chiefs* on the tomb of Rameses VI.

LEGENDS.

A. Those who hold the rope and carry it. RA rises, and the heads issue which are in the rope. They pull along RA towards their pylon, while they pull back towards the gate of NUN. They examine ¹

B. This great god is pulled along by the infernal gods. They say, those who pull along RA : Let those who are in Hades shout aloud to RA who is in his mysteries ! Let him examine your words, and destroy the enemy for you. ¹ Mystery to your forms, stability to your forms. Pay homage to him in your transformations ¹ (masters) of the things in Amenti. Examine me in your examinations, order punishment for my enemies, as I have granted it to you (in) my justice, order ¹ to defend his son. What belongs to thee in Tanen, is that thy sacred² body may have Amenti; what belongs to thee in Nu, it is that thy soul should govern heaven. Their food is (made) of bread, and their drink of the liquor *t'eser*. . . .¹

¹ Lacunæ.

² *Ter-t* instead of *Teser-t*. Cf. pl. viii. A, and pl. ix.

C. He who conceals the mysteries says to them: Oh, elect! Oh, infernal ones, unveiling of your faces! Disappearance of your darkness! . . . ¹ Proceed, come, seize the source, invoke the souls, be provided, seize the food, feed yourselves . . . ¹ draw up for yourselves fresh water in the lakes of the angles of Hades . . . ¹

¹ Lacunæ.

INSIDE OF THE SARCOPHAGUS.

EIGHTH DIVISION.—PLATES 15, 14, 13.

DOOR.

The great god arrives at this pylon, and enters this pylon : this great god is adored by the gods who are there.

The pylon *Bekheghi*. At the entrance *Benen*, and at the inside *Hepti*. In the inner part, nine mummies, *the Ennead*; opposite them :

Come to us, thou who art on the horizon, great god, who openest the retreats! open the holy pylons, draw back the mysterious door.

Door of the serpent *Set-her* (face of fire):

He who is on this door opens to RA. SAU says to SET-HER: Open thy gate to RA, draw back thy door for KHUTI. He will illuminate the darkness and the shades, and place light in the concealed abode. The door closes after the entrance of this great god, and the souls who are in this pylon cry out, when they hear the door closing.

SCENES.¹

A. Twelve persons proceeding, *the divine chiefs who give bread and offer vegetables to the souls in the lake of flame*; nine birds, with a human head, and two

¹ For the scenes and legends, cf. Champollion, *Notices*, Tom. II., p. 516-519, tomb of Rameses VI.

arms in adoration, *the souls who are in the lake of flame*: opposite a god carrying a sceptre.

B. The boat and *the infernal ones*. A god leaning on a staff, *he who is in the Nun*; a long tank containing, in groups of four, according to the different positions of swimming, sixteen persons, *those who bathe, those who float, those who swim, and those who dive*.¹

C. Horus leaning on a staff, and twelve men, *the burnt enemies of Osiris*, having their arms tied in different ways, in groups of four. Opposite the first, and flinging fire in his face, the enormous serpent *Kheti*, or *fire*, the body of which forms seven folds, and supports between each fold a mummified god. *The gods who are upon Kheti* are seven in number.

LEGENDS.

A. They lead the souls over the vegetables in the lake of flame. RA says to them : . . .² Magistrates of the gods, great ones³ of the lake of flame, who place the souls over their vegetables, let them possess their bread for themselves ! offer your loaves, bring your vegetables to the souls marked out for nourishment in the lake of flame. They say to RA : The loaves are given, the vegetables are brought to the souls whom thou hast marked out (for) nourishment in the lake of flame. Oh ! the way is good ! He invokes thee, he who is in Amenti,⁴ and they invoke thee, who are in

¹ Chabas, *Antiquité Historique*, p. 75 ; cf. *Book of the Inferior Hemisphere*, 10th hour.

² A word wanting.

³ *Shenni-u*.

⁴ Osiris.

Tatnen.¹ Their food is (made) of bread, their drink of the liquor *t' eser*. Offerings are made to them on earth as called from among the divine magistrates.

They are in the country of flame; they receive their bread, and are in possession of this tank. They cry out to this great god. RA says to them: Eat your vegetables, feed on your bread. Repletion to your stomachs, glory to your hearts! Your vegetables are from the tank of flame: inaccessible is your tank.² Cry out to me, invoke me: I am the great one, the body of Hades.³ They say to RA: Glory to thee, the greatest of masters. Praise to thee, greatness! Hades is thine, at thy will: thou hast made it secret for those who are in its caverns; heaven is thine, at thy will: thou hast made it mysterious for those who are in it. The earth belongs to thy mummy, heaven belongs to thy soul; place thyself, RA, in what thou hast created. Their food is (made) of bread, and their vegetables of annual plants;⁴ their refreshment is of water. Offerings are made to them on earth as souls⁵ from the lake of flame.

B. The great god is towed along by the infernal gods, and they, those who tow along RA, say: Praise in heaven to the soul of RA, adoration⁶ on earth to his body! for heaven is renewed with his soul, for the earth is renewed with his body. Oh, we open to thee the retreat, we prepare for thee the ways of Aker-t. Unite thyself, RA, to what thou hast made mysterious: the mysteries are adored in thy forms.

¹ The earth. Cf. pl. vii. B. The word is equivalent here to Amenti elsewhere (pl. xix. B), it is opposed to heaven.

² Literally, "his tank."

³ Cf. pl. xviii. B.

⁴ Cf. the word which M. Chabas has translated "fresh vegetables," *Mélanges Egyptologiques*, 3rd Series, Vol. II., p. 128.

⁵ Cf. tomb of Rameses VI.

⁶ *Saa-u*. The word has the determinative of land through confusion with another word.

Oh, we pull thee along, RA, we guide thee, great one who dwellest in heaven. Approach the submerged who are in the water, and advance over them.

The dweller in Nun says to the submerged who are in (the water), to the swimmers who are in the water : See RA who rises in his boat, the greatest of mysteries ! He orders the things of the gods, he acts according to the things of the elect. Oh, arise, manes ! Come, RA orders your things. RA says to them : Lift up to your heads, bathers, movement to your arms, you who float, swiftness to your legs, swimmers, breath into your nostrils, divers ! Be masters of your waters, repose yourselves in your tank, walk into the Nun, move onwards in the water. Your souls are on land : they eat their food without being destroyed. Their food is (made) of offerings of the land. Oblations are made to them on earth as to him who is in possession of his offerings in the wide earth, and as to him whose soul is not in the earth. Their food is (made) of bread, their drink of the liquor *t'eser*, their refreshment is of water.

C. What HORUS does for his father OSIRIS. The enemies who are in this scene, HORUS adjudges to them their punishment. HORUS says to them : Ties¹ to your arms, enemies of my father, be deprived of power from your arms to your heads, powerless ! You are bound behind, wicked ones.² RA³ will sacrifice you, you shall be no longer in existence, your souls shall be destroyed. They shall live no longer, on account of what you have done against my father OSIRIS :⁴ you have despised the mysteries, you have torn the image from the sanctuary. Powerful is the word of my father OSIRIS against you, powerful is my

¹ *Senehu*, cf. tomb of Rameses VI.

² Cf. tomb of Rameses VI.

³ The word is not on the tomb of Rameses VI.

⁴ *Ser*, on the tomb of Rameses VI.

word against you. You have rejected the mysteries for the repose of the great one who has begotten me in Hades: Oh, be no longer in existence, destroyed!

HORUS says: My KHETI, great fire, of which this flame which is in my Eye is the emission, and of which my children guard the folds, open thy mouth, draw wide thy jaws, launch thy flame against the enemies of my father, burn their bodies, consume their souls, by this fire from thy mouth, by this flame which is in thy belly. My children are against them: they destroy (their) souls;¹ those who have issued from (me),² are against them: they exist no longer! The fire which is in this serpent bursts forth, a scourge against the enemies, when HORUS calls him.

He who can charm this serpent is as one who goes not to his fire, (and as one whose soul is not in the earth. Their food is made of bread, their drink of the liquor *t'eser*, their refreshment is of water).³ Offerings are made to those who are upon this great serpent.

¹ *Ba-u*, on the tomb of Rameses VI.

² Tomb of Rameses VI.

³ It seems as if there was some confusion between the end of this legend, and the end of the former legend.

NINTH DIVISION.—PLATES 13 AND 12.

DOOR.

The great god arrives at this pylon and enters this pylon : this great god is adored by the gods who are there.

The pylon *Aa-t shefsheft-u*. At the entrance *Aneh-f-ta*, and at the inside *Remen-ta*. In the interior, nine mummies, *the Ennead*; opposite them :

Come to us, dweller on the horizon, great god, who openest the retreat! open the holy¹ pylons, draw back the mysterious door !

Door of the serpent *Ab-ta* :

He who is on this door opens to RA. SAU says to AB-TA : Open thy gate to RA, draw back thy door for KHUTI. He will illuminate the darkness and the shades in the concealed abode. This door closes after the entrance of this god, and the souls which are in this pylon cry out when they hear this door closing.

SCENES.²

A. Four *gods of the south*, bearing instead of a head the crown of the south and the *uræus*, pull a rope which appears to bring towards them a staff

¹ *Ser*, this word is here in secret writing.

² Cf. for the scenes and legends, Champollion, *Notices*, Tom. II., p. 519-522, tomb of Rameses VI.

surmounted by a head bearing the crown of the south: the rope is held opposite them by a person named *the master of the prow*. This scene has a corresponding one, an analogous group, in which the crowns of the south are replaced by those of the north, and in which the person who is opposite the four gods of the north, is *the master of the stern*. Between the two groups, a hawk-headed sphinx bearing the crown of the south, *Horus who is in the boat*, has on its back a human head, *Ana*, bearing here the crown of the south, and on the tomb of Rameses VI., the complete crown;¹ this head belongs to a second sphinx on the tomb of Rameses III.² On the hawk-headed sphinx, a god with the heads of Horus and of Set, *double-headed*,³ stretches its arms towards the two heads of the sphinx; the head of Horus is turned towards the hawk's head, and the gods of the south; the head of Set towards the human head and the gods of the north: Horus consequently appears to represent the god of the south, and Set the god of the north:⁴ here the human head which is on the side of Set has nevertheless the crown of the south, but this crown belongs also to Set.⁵ A double serpent having on each side four heads and four pairs of legs, *Shemti*: between it and in front, a person named *Apu*. Another

¹ That is, composed of that of the South and that of the North of Egypt.

² Champollion, *Notices*, Tom. I., p. 420.

³ Cf. pl. x., B.

⁴ Cf. the Sallier Calendar, 29th of Athyr.

⁵ Cf. "Tablet of 400 Years," *Records of the Past*, Vol. IV., p. 33.

double serpent, *Bata*, each head of which bears the crown of the south: over it is a sort of double reptile, *Tepi*,¹ having on each side four pairs of legs, and four human heads, the first of which raises two arms in adoration: between it, *Abt*; opposite, two persons holding by the two ends a bent object, which on the tomb of Rameses VI. is a net.

B. The boat and the four *infernal ones*. Six persons holding the same object in the form of a wand, as the two persons of the former scene, *the masters of words which fascinate*; four monkeys, *the protectors of Ra*, and four women, *the protectresses of Ra*, also holding a net; three *pikemen*, holding in one hand a lance, and in the other a rope, which terminates in the hands of a person stretched out on the ground, *Aai* or *the Ass*:² he has on his head the solar disk, by the sides of which are the two ears of an ass, and he seems to raise himself by the means of the rope. Opposite him the serpent *Apap*, over which is the serpent *Shes-shes*, which forms the end of the tail of a crocodile.

C. Four persons with a human head, *the souls of Amenti*, four with the head of the Ibis, *those who accompany Thoth*, four hawk-headed, *those who accompany Horus*, and four ram-headed, *those who accompany Ra*, holding a rope which terminates at the body of a

¹ Cf. Champollion, *Notices*, Tom. II., p. 525, 612, 622, tomb of Rameses VI.

² Cf. Diodorus, I., 97; Champollion, *Notices*, Tom. I., p. 428, 429, 755; *Denkmäler*, III., 203; Naville, *La Litane du Soleil*, pp. 49, 50, 55, 56; and *Todtenbuch*, ch. 125, l. 40.

double serpent, having two heads and two pairs of legs, *Khepri*. On a coil which appears to belong to this serpent, is perched a hawk with the *pschent* on its head, *Har-tuau-ti*, with an *uræus* on each side.¹ Opposite, the rope issues from beneath the serpent, and is carried by eight persons, *the masters*.

LEGENDS.

A. Those who are in this scene rise for RA. RA says to them: Take your heads, gods! Pull forward with your rope of the prow! Oh, be born, gods! Oh, shine forth, gods! Be born, gods! Shine forth, gods, at my birth in the retreat, at my shinings in the place of concealed things! This god arises for RA; the two-headed, this double god, enters when RA rises above him. RA says to them: Let your heads be yours, gods! Oh, take your crowns of the North, pull with the rope of the stern of the boat, of him who is born of me.² It is HORUS with the royal countenance.

He who is in this scene traverses the refuge: he retreats towards Ka-Temt, the gate³ of Amenti. Those who are in it are the Eaten Heads: they breathe the odour of Shemti, of whom APU is the guardian.

He who is in this scene rises for SER.⁴ He has struck down⁵ the souls of the impious which are in Hades. He

¹ Cf. *Book of the Inferior Hemisphere*, 10th hour.

² Horus is considered here as the son of Ra, assimilated to Osiris.

³ *Ari-t*. In the *Todtenbuch*, the *ari-t* is determined and figured as the pylon, ch. 144.

⁴ Cf. tomb of Rameses VI.; it refers to Osiris assimilated to Ra.

⁵ *Asp*: cf. *aspu*, *Todtenbuch*, ch. 9, l. 3; 73, l. 2. Perhaps we ought to read here *sap*, to count.

traverses the refuge, and retreats towards the pylon Teser-t-ba-u, towards the gate of Amenti. TEPI enters Bata. Those who are in it are the Eaten Heads. They breathe the odour of Ba-ta, of whom ABT is the guardian.

These are the gods who charm for HAR-KHUTI in Amenti. They, the masters of their nets, charm those who are in the nets which are in their hands: (they are veridical in Hades.)¹

B. This great god is towed along by the infernal gods. They, those who tow along RA, say: The god comes to his body, the god is towed along towards his mummy.² Comfort thy body, we tow thee³ along, safe, in thy⁴ retreat. Come, RA, comfort thy body,⁵ defended by the masters of the net.

Those who are in this scene walk before RA: they charm for him APAP, and retreat towards the gate of the horizon. They rise with him towards the heavens; they are, for him, in the two sanctuaries, and they make him rise in Nu. They, the charmers, say: Oh, impious, cruel one, APAP who spreadest thy wickedness! Thy face shall be destroyed, APAP! Approach the place of torment. The Nem-u are against thee: thou shalt be struck down. The Aai-u⁶ are

¹ Cf. tomb of Rameses VI.

² The hieroglyph is that of "shade:" the words "shade" and "soul" are often employed the one for the other, but the "shade" characterises also the mummy in the representations in which the deceased receives its heart, its soul, its essence, and its mummy. The analogy indicates here the meaning which must be selected.

³ Cf. tomb of Rameses VI.

⁴ Literally "his."

⁵ This body appears to be the god Aai, represented mummified on the tomb of Rameses VI.

⁶ Persons named Nem-u and Aai-u, appear on the last division but one; cf. pl. x. c, and Champollion, *Notices*, Tom. II., p. 539.

against thee: thou shalt be destroyed. The pikemen strike thee: thou art charmed by us through the means of what is in our hands. Oh! thou art destroyed, crushed, punished, (serpent) SESSI.¹

Those who are in this scene with their spears, guard the rope of AAI, and do not allow this serpent to mount towards the boat of the great god. They rise behind this god to heaven. They say, those who fight for this god in Nu.²

C. Those who are in this scene hold in their hands the rope which is attached to the leg of KHEPRI, who retreats towards the gate of the horizon. They bear this rope near this god towards the horizon, and tow him along in Nu. They live on things from the South, they feed on things from the North, on their issuing from the mouth of RA. The outcry of this KHEPRI is borne into the retreat when RA enters heaven. They say to RA: Come, come, after thy transformations! Come, RA, after thy transformations! Come forth, come forth, after thy transformations, come forth, RA, after thy transformations, towards heaven, towards the great heaven! Oh, we point thee out for thy abodes, by the virtue which is in our words, (thou who art) the greatest of forms in the retreat.

He who is in this scene, infernal HORUS raises his head from him, and the forms issue from (his) coils. RA calls this god which his two *uræi* join together. Now HORUS having entered KHEPRI hears when RA calls him.

They hold in their hands the rope which is attached to the leg of KHEPRI; they say to RA: The paths of the

¹ The serpent is doubtless the one who follows Apap in the scene, where he is named Shes-shes.

² The words of these gods are wanting.

retreat are cleared for thee, (the gates)¹ which are in the earth are open for thee, for the soul which Nu² loves. We guide thee in thy flight in the land. Oh! enter the East. Come forth from the belly of thy mother.

¹ Cf. tomb of Rameses VI.

² For thy soul which is joined again to Nu (tomb of Rameses VI.).

(To be continued in Vol. XII.)



THE MAGIC PAPYRUS

OF THE HARRIS COLLECTION.

TRANSLATED BY
FRANÇOIS CHABAS.

THE papyrus from which the following translation has been made is at present in the British Museum, and formerly belonged to the late Mr. A. C. Harris of Alexandria. It was obtained by him at Thebes in 1855 with several others said to have been discovered at the time. When in the possession of Mr. Harris it was in a perfect state of preservation and contained nine pages on one side, and three on the back, but in its present condition has only six complete pages in front and part of a seventh, the rest, as also portions of two of the pages on the reverse, having been destroyed by the explosion of a magazine which took place in the neighbourhood of the house of Miss Selima Harris at Koum el Dyk at

Alexandria. Fragments were indeed preserved, but so small that the restoration of the destroyed pages has not yet been practicable. It appears to be of the time of the XIXth or XXth Dynasty. A facsimile of the papyrus, with the translation, was published by M. Chabas, entitled *Le Papyrus Magique Harris*, 4to., Chalon-sur-Saone, 1866; this was accompanied by a transliteration, a commentary, and different indexes of words and things. The text is of great interest on account of its showing the mixture of magic and religion prevalent in Egypt, as also for the light it throws upon the mythology. Several points in connection with the mythology are of great interest, as the esoteric meaning of the different deities is only to be made out by the mystical functions performed by the different gods.

S. B.

THE MAGIC PAPYRUS.

PAGE I.

1 CHAPTER of the excellent songs which dispel the immersed.¹

A Hymn to the god SHOU.

2 Hail to thee, divine flesh of RA,²
Elder son, issued from his body,
selected by him previous to his birth ;

3 The valiant, who is Lord of events,
and overthrows the wicked every day.
The (solar) barge is sailing joyfully,
the (solar) ark in jubilation,³

4 as they see

SHOU the Son of RA in (his) triumph :
he darts his spear against the serpent.

(Being) RA, he navigates the heaven on high every
morning.

The goddess TAFN rests upon his head ;

5 She gives her fire against his enemies to reduce them to
non-existence.

(Who is) the bolt of RA, the *Oer-haku*,⁴
the Divine Heir on

¹ "The immersed." All dangerous animals lurking in the water.

² The Sun-god.

³ The peaceful and regular course of the sun is a constant proof of the preservation of the order of things in the universe. The joy of the crew rowing the solar barge on the abyss of heaven is therefore an image of common occurrence on Egyptian texts.

⁴ *Oer-haku*, literally, "the great magic power," was impersonated as a goddess.

6 the throne of his father.

His substance is blended with the substance of RA,
as he is the abundant nutriment which is within him.

He made for him hereditary titles, which are in the
writings

7 of the Lord of Sesoun,¹ the Scribe of the King RA-
HOREMAKHOU,² in the royal palace of On,³ consigned,
performed, engraved in script under

8 the feet of RA-HAREMAKHOU,⁴
and he transmitted it to the son of his son⁵ for centuries
and eternity.

[Here begins the traditional text of the magical hymn.]

Hail to thee ! who art the Son of RA, begotten

9 by TUM himself, self-existent, not having a mother,
Truth, Lord of Truths ;

Commander, commanding the gods ;

Conveyer of the sacred eye of his father RA.⁶

People present him with their gifts,

10 through his own hands.⁷

(By him) is assuaged the goddess OER⁸ in her fury,
uplifted is the sky which he maintains with his two arms ;
every god

11 yields to his face,

¹ Hermopolis magna, the sacred city of Thoth.

² Ra-Hor-em-akhou, or The Sun-Harmakhis, is the full royal name of
the sun in his character of first king of Egypt.

³ Heliopolis magna.

⁴ Under the feet of a statue of the god.

⁵ Literally, "from generation to generation" (de père en fils).

⁶ The sacred eye of Ra is the sun considered as a star.

⁷ The cult of the mortals reaches Ra, or god, through the intermediation
of Shou the son of Ra.

⁸ The "goddess *Oer-t*," or the "great goddess," a name of the lion-
headed Sekhet, the chastiser of the wicked.

The King of Upper and Lower Egypt, SHOU-SI-RA,¹
 Life, health and strength,
 The god who was in the first time.

The Litany of SHOU.

Thou fillest at daybreak the place of his sacred eye² in
 On³ in order to overthrow

PAGE 2.

1 the wicked far from thy father.

Thou allowest the divine boat to proceed in peace ;
 his tow-men are in joy, all the gods in exultation and
 jubilation,

2 When they hear thy name.

Thou art the most mysterious, the greatest of gods,
 In that name which is thine of SHOU-SI-RA.

Stop, thou, MAKOU,⁴ son of SET !

3 I am AN-HER, Lord of the Scimitar.⁵

Another Section.

Thou art greater and more ancient than the gods,
 in that name which is thine of goddess AA-OER.⁶

4 Thou art higher than the heaven with thy double
 feathered crown,

In that name which is thine of he who lifts up the double
 feathered crown.

¹ Shou-si-Ra is the royal name of Shou, son of Ra, one of the dynastic gods.

² The sacred eye of the sun, the solar disk.

³ Heliopolis.

⁴ Mako (variant Makaï), a mythological crocodile, a form of Set.

⁵ An-her (the leader of the sky) is the same as Shou.

⁶ "The very great." Shou is a god of many names and often appears as a goddess also.

- Thou comest here upon thy stately stand in that name
which is thine of BEING IN THY STATELY STAND.¹
- 5 Thou leadest the upper heaven with thy rod,
In that name which is thine of AN-HER.
Thou dissipatest the storm,
- 6 Thou illuminatest the clouds,
In that name which is thine of GOD DISSIPATING STORMS.²
Thou repellst the crocodile coming out of the abyss,
- 7 In that name which is thine of REPELLER OF CROCODILES.³
Thou wieldest thy spear to pierce the head of the serpent
NEKAU,⁴
In that name which is thine of GOD PROVIDED WITH
TWO HORNS.⁵
- 8 Thou smitest him who approaches,
in that name which is thine of SMITING DOUBLE HORNS.
Older thy operations than the gods,
In that name which is thine of GOD WHO
- 9 IS IN THINIS.⁶
The sun (RA) commenced with thy commencement,
in that name which is thine of SHOU-SI-RA.
Thou seizest thy spear and overthrowest
- 10 the wicked,
In that name which is thine of HOR-TAM.⁷
Thou destroyest the An of Tokhenti,⁸
In that name which is thine of DOUBLE
- 11 ABODE OF RA,

¹ *Am aat*, "attached to," or "on the standard." S.B.

² *Ter s'enta*. S.B.

³ *Xesf at*. S.B.

⁴ The serpent Nekau, a name of the mischievous being.

⁵ *Sapt hanti*. S.B.

⁶ *Herti Tena*. S.B.

⁷ Horus the striker.

⁸ "The An of Tokhenti." The mythic event here alluded to is not ascertained.

Thou strikest the Menti¹ and the Sati,²
 In that name which is thine of YOUNG ELDER.³
 More powerful is thy name

PAGE 3.

- 1 than the gods, in that name which is thine of GOD
 DWELLING IN THE DIVINE BARGE;⁴
 Thy youthful double force is in the circle of Thebes,
 In that name which is thine of YOUNG⁵
 2 ELDER.
 Thou strikest upon the heads of the wicked,
 In that name which is thine of LORD OF WOUNDS;⁶
 Thou blowest the divine barge off with
 3 a favourable wind,
 In that name which is thine of GODDESS MA.⁷
 O thou, that divine occurrence, who has created its body!⁸
 O unique Lord issuing from the Noun!
 4 O divine substance self-created!
 O Maker of the substance which is in himself!
 O Creator of his father,
 5 Who has concealed his mother.⁹

¹ The Menti, "the shepherds;" name of an Asiatic race.

² The Sati, "the arrows;" name of a second Asiatic race.

³ *Hunnu sem-sem.* S.B.

⁴ *Hur sekti.* S.B.

⁵ *Ahunnu sem-sem.* S.B.

⁶ *Neb saatu.* S.B.

⁷ "In thy name of goddess Ma." Ma is the goddess of Truth, here identified with the god Shu. The text plays upon the words *ma*, "wind," and *ma*, "truth."

⁸ "Divine occurrence," divine *sep*; *sep* means "times," *vices* (Latin), "event," "spontaneous act." The meaning appears to be, "O divine manifestation who has embodied itself!"

⁹ "Who has concealed his mother." We have here an euphemism. *Men*, with the determinative of "concealment," replaces *men*, "bull," "male." The real meaning is "fecundator of his mother."

Another Section.

- Hail to you, O five great gods
 issuing from Sesoun,¹
 who (when) not being in heaven
 6 not being on earth,
 not existing SHOU,²
 have been the morning light !
 Come to me ! Try for me the river !
 Shut up
 7 what is in it !
 What is immersed,
 do not let it pass out !
 Seal the mouths !
 Seal the mouths !
 Choke up the mouths !
 Choke up the mouths !
 as is sealed up the shrine
 8 for centuries !
 At daybreak in the East ;
 as is sealed the sharp edge of the blade
 of ANATA and ASTARTA,
 the two
 9 great goddesses who conceive and do not breed ;
 who were sealed up by HORUS,
 who were planned by SET !³
 By those
 10 who are in heaven,
 do perform your help !

A Hymn to AMMON-RA.

¹ Hermopolis Magna.² The light of the sun.³ *Sennt*, perhaps antithetic to *xtam*, "to shut," or "close;" as "shut up by Horus," "opened by Set." *Sennt* means literally, "to make a foundation," "open the ground." S.B.

Adoration of AMMON-RA-HAR-AKHU,¹ self-existing, who has possessed the earth when he commenced.

- 11 (This hymn was) composed by the SESOUN (the Hermopolitan gods) of the Pout-api,² adoring the holiness of that august god AMMON-POUT-TO

PAGE 4.

- 1 as he shines on the abyss of the goddess NOU.³
 To be said on water and on land.
 Hail to thee who art one and hast made thyself in millions.⁴
- 2 Vast thy breadth, boundless !
 Divine Chief invested with the power of begetting himself;
 Great burning *uræi* !
 URHAKU⁵
- 3 of mysterious operations,
 Mysterious soul who has made his own awful force !
 King of Upper and Lower Egypt AMMON-RA, Life,
 health and strength, self-existing,
 Double horizon.
- 4 HORUS of the East,
 Morning light, glare, blaze,
 Light more beneficent than the gods !
 Thou art hidden in AMMON,

¹ *Ammon-Ra-Hor-akhou*, or *em-akhou*. God considered as the hidden (Ammon), the sun (Ra), and the double Horus, or Horus of the two horizons, who is at once Ra and Tum.

² The *pout api*, the "primitive substance," "the primitive being," a usual title of Ammon.

³ The Noun of the goddess Nou, the sky considered not as a vault but as an ocean.

⁴ The hieroglyphic for "millions" is doubtful.

⁵ The divine magical power, a serpent goddess.

5 the Elder.

Thou hast rolled thyself in thy forms,
in the solar disk.

TOTANEN, the most immeasurable of the gods.

6 (Thou) ancient one rejuvenated, leader of centuries.

AMMON existing in everything.

He, the god who by his acts has commenced earth.

Come to me, O royal Lord of the gods.

7 Overthrow in my behalf all evil all shock,
from the river.

Make them for me like the gravel on the earth,

Harmless like potsherds near the kitchens !

8 This is the discourse of the Sesoun gods of the Pout-api-to,¹
the Chiefs adoring

9 the god who is among them,

Whose bones are of silver,

Whose flesh is of gold,

and the upper part of his head of genuine lapis.

Another Section.

The Sesoun gods say :

10 AMMON, he who hides himself in his pupil,

Soul blazing in his sacred eye,

A marvel !

Whose operations are holy !

Nobody knows him.

PAGE 5.

1 Whose operations are luminous,

His own splendour veils him ;

Mystery of mysteries ;

Unknown is his mystery.

¹ "Primæval time," or "substance of the earth;" also a title of Amen Ra. S.B.

- 2 Homage to thee on the body of the goddess Nou !
 Verily thou hast begotten the gods.
 The breath of the goddess MA¹ is in thy secret shrine.
 In rapture
- 3 is thy mother, the goddess MERU,
 (as) thou dost emit the irradiation of light,
 and encirclest the world with thy blaze,
 till thou reachest that mountain
- 4 which is in Akar²
 O thou whose faces are adorable,
 even animals adore thee,
 and the entrails of beasts are conquered.
- 5 They conduct thy barge on the sacred mountain.
 The spirits of the earth felicitate thee.
 They stand in awe at the blaze
- 6 of thy disk.
 The spirits of the Khen acclaim thee
 (as) thy morning light illuminates their faces
 (and) thou passest above another sky
 where no enemy of thine exists,
- 7 only the flame of thy fire against the serpent HA-HES.
 The red fishes are guarding the waters of thy barge.³
 Thou disposest of the *Ebout Ounti*⁴
- 8 NOUBI shoots his arrows against him.
 He shakes the earth and the sky in his storm.
 His magic force prevails
- 9 to destroy his enemies.
 His spear is a deadly blade for the serpent OUBN-RO.
 AKAR springs forward and watches over him ;
 he seizes upon him and restores him

¹ "Truth."² *Id est*, till sunset.³ The meaning of these mythological allusions cannot easily be guessed at. The "red fishes" perhaps refer to the change of Set to a hippopotamus.⁴ A name of the Typhonian serpent.

- 10 to his jail,
 devouring the two great eyes
 by which he prevailed.
 A fierce devouring flame devours him,

PAGE 6.

- 1 commencing from his head down to his soles,
 and roasting all his limbs with its fire.
 Thou settest in motion thy rowers with a favourable gale.
- 2 The waves are calmed beneath thee.
 Thy barge is joyful ;
 free are thy paths ;
 as thou hast smothered That Evil Disk ¹
 accomplish
- 3 your task ²
 you, Sekhou-stars, you Khebsou-stars ³
 who move with the wind !
 Thou art the Mesak of heaven,⁴ the embrace of thy
 mother,⁵
- 4 (as) thou passest to the Western horizon.⁶
 The earth stretches its arms to receive thee.
 (Thou) the adoration of all beings !
 Come to me, O Lord of the gods !
 Repel
- 5 from me the lion on dry land,
 The crocodiles on the river,
 The biting snakes in their holes !

¹ *Tu katen*, a name of the Typhonian serpent.

² Of *akhimou*, rowers of the sun-barge.

³ The so-called Decans.

⁴ Breeding-place.

⁵ Here Ammon is represented as being at once the place and the act of his own generation.

⁶ At sunset the god prepares his fresh generation for his daily birth at sunrise.

- Stand back, crocodile MAKĀ, son of SET !¹
- 6 Do not steer with thy tail !
Do not move thy arms !
Do not open thy mouth !
Be the waters before thee turned to a burning fire !
Be the blade of the seventy-seven gods in thine eye !
- 7 Be thou chained down to the great oar of RA !
Be thou chained down to the four harpoons of bronze !
At once !
- 8 At the prow of the barge of RA !
O stop thou MAKĀ, son of SET !
Protect me, AMMON, Bull of his mother !
This is said on an image of AMMON,
9 having four rams' heads and only one neck, depicted on
clay, with a crocodile under his feet.
The Sesoun-gods² at his right and at his left, adoring him.
- 10 Book the first, to be chanted on all waters :
The masters pronounce it to avail themselves of it against
dangerous people.
It is a true mystery of the royal palace.
Liquid egg found on earth !³
- 11 Substance of the Sesoun-gods,
great in heaven, great in Hades !
Who is in the nests over the waves !
May I liquify
- 12 with thee in water !

¹ Cf. the chapters XXXI., XXXII. of the Ritual, Lepsius, *Todt.*, Taf. xvi., xvii. : Of repelling the crocodiles who come to take the charms, or protection, of the dead.

² The Hermopolitan gods, generally under the form of apes. This paragraph is a rubric.

³ Cf. chapters LIV. and LVI. of the Ritual, those Of receiving breath, or air, in Hades, Lepsius, *Todt.*, Taf. xxii., in which is mentioned the egg of the great cackler, supposed to be that of Set. S.B.

May I pass with thee
into thy nest !

I am KHEM of Coptos !

I am KHEM, Lord of Coptos !¹

This chapter is recited, an egg from the Oasis² being
given into the hand of a person at the prow of the boat.
Anything coming out of the water

PAGE 7.

1 is thrown again in the water.

Another Chapter.

I am the Chosen of Millions coming out of the lower
heaven,

whose name is unknown.

When his name is spelt on the bank

2 of the river, then it is dried up.

When his name is spelt on the land,
it is set on fire.

I am SHOU, the image of RA,

3 Sitting in the inside of his father's sacred eye.

If he who is in the water opens his mouth,

If he grasps with his arms,

I will let the earth fall into the waters' well,
being the South

4 made North,

being the earth turned round (upside down).

(To be recited four times.)

[Here is drawn the figure of a so-called sacred eye.]

¹ The ithyphallic Amen. This paragraph is a rubric.

² Dr. Dümichen has given this new explanation of the group  or  in his *Dendera*.

A sacred eye, an image of AN-HER into it
depicted on the hand of the person.

Another Chapter.

Come to me !

5 Come to me ! Image of the millions of millions of gods.

O NUM,¹ unique Son !

O he who was conceived yesterday
and bred to-day !

O he whose name

6 I know !

O he who is possessed of seventy-seven eyes
and seventy-seven ears !

Come, and allow my voice to be heard,
as was heard

7 the voice of the great goose KAKA in the evening

I am BAHU, the great,

I am BAHU, the great !²

(To be recited four times.)

Another Chapter.

O divine soul ! O divine soul !

I am ANUBIS

8 SAPTI, son of NEPHTHYS !

(To be recited four times.)

Another Chapter.

Right ! Right !

Left ! Left !

I am ANUBIS SAPTI, son of RA.

(Four times.)

Another Chapter.

ISIS has struck

9 with her wing,

¹ Chnumis.

² Bahu is the name of the god of the inundation.

and closed the mouth of the river.

She caused the fishes to remain lying on the stream,
not a jug of water could be drawn out of it.

10 Sinking of the water, rising on the water !

Her tears fell (like) water,
as HORUS has violated his mother,
her tears fell into

11 the water ; a cubit of fishes at the mouth of the ape ;
a cubit of wood at the mouth of the star.¹

By ISIS was uttered the cry : No crocodile !
and was effected the act of salvation.

12 Come, act of salvation !

Another Chapter.

PAPALUKA ! PAPARUKA !

PAPALURO !²

PAGE 8.

1 Is it not NUM who devotes ?

Is it not TAMAKA who spells ?

May it be told as a spell for us on the water !

I am HORUS SHETI.³

(To be recited four times.)

2 Another Chapter.

Come down, left side of the sky, desire of the earth !⁴

¹ "Mouth of the ape," "mouth of the star," are probably the names of two of the Nile's mouths. Through insufficiency of the water floating materials were detained at the river's bar.

² Cf. the mystical names of Amen Ra in the Ritual, cap. CLXII.-CLXIV., Lepsius, *Todt.*, Taf. lxxvii., lxxviii. S.B.

³ The planet Mars, Lepsius, *Einleit.*, s. 90, n. 1. S.B.

⁴ "Desire of the earth;" an example of capricious orthography. *Ab*, "desire," "fondness," instead of *Ab*, "the right," "the right side." The real purport of this phrase is: "O right side of heaven! right side of earth!"

AMMON rises as Royal Sovereign.

He has taken the white crown of the whole land.

Be not deaf,

3 O ye who walk athwart (probably scorpions)!

Shut your mouths !

Let all reptiles remain attached to the ground,
by the terror

4 of thy valiance, O AMEN !

Another Chapter.

Hail to thee, O ape of seven cubits,

whose eye is of silver,

whose lip is of fire,

and burning (are)

5 all his words.

Calm the deep !

Let thy safeguard be poured forth !

Another Chapter.

Be not against me !

I am AMEN,

I am AN-HER, the good guardian.

6 I am the Divine Chief, Lord of the Scimitar.

Do not erect !

I am MONT.

Do not fawn !

I am SOUTEKH.

Do not set thy arms against me !

7 I am SAPTI.

Do not approach !

I am SHETOU.

And those who are immersed do not pass along ;

Those who pass along, do not plunge.

8 They remain floating on the waves,
like dead bodies on the inundation.

And they shut their mouths as are
closed the seven great dungeons,
9 with an eternal seal.

Another Section.

O thou, that Namma of heaven !¹

O thou, that Namma of heaven !

O Namma of the great face,

Of the long backbone,

Of the deformed

10 legs !

O long column which commences in the upper and in the
lower heaven !

O Lord of the great body which reposes in On !²

O Lord of the great life

11 who liest in Tattou.³

Be thine, such a one, son of such a one ;⁴

Take care of him in the day,

Watch over him in the night,

Guard him as thou hast guarded OSIRIS

in the secret place,

That day of the funerals in On !

I am the Divine Lion, in the form of a Bennou bird.⁵

(Thou) who didst take the form of a monkey,⁶ and
afterwards

¹ A sort of *pataikos* or deformed dwarf, was called *nemma*. This strange mythic figure was once assumed by Osiris.

² Heliopolis.

³ Thinis.

⁴ "May such a one son of such a one be thine." "Men, son of men," such a one son of such a one, the usual formula to be replaced by the name of the person. In this phrase of the text Osiris is intreated to protect the person as if he were a thing belonging to him.

⁵ The Nycticorax, or supposed Phoenix, into which the deceased was transformed. S.B.

⁶ *Qaf*, the Greek *kebos*, and same as the Hebrew word. S.B.

PAGE 9.

1 of a crazy man,¹

Try the waters by which thou hast sent to me,
being established in the City of the White Wall,
saying :

Get made for me

2 a shrine of eight cubits !

And, as thou wast a giant of seven cubits,
I have said to thee : Thou canst not enter this shrine of
eight cubits.

3 And as thou wast a giant of seven cubits,
thou hast entered and reposed in it.

(May) become patent the secret abysses of the NUN.²

The shrine opens !

The shrine opens !

He who is in it has the face of a monkey,³
address, address !

4 Fire, Fire !

brings forth a young she-monkey.

Another Chapter.

5 O thou who art in the Northern chapel of NEITH,
in the hall of the oral examination !

O you,

6 Lords of the Southern and Northern chapels,
put your faces towards him who is in the water ;
OSIRIS is on the water.

OUTA-HOR⁴ is

7 near him.

Examine the waters by which thou hast sent,

¹ *Keh keh*, "an old man," "weak," or "feeble;" it also means a kind of ape: S.B.

² The Abyss of Heaven.

³ *Qaf*, the Greek *kebos*, and same as the Hebrew word. S.B.

⁴ The sacred eye of Horus.

being seated in the City of the White Wall,
saying :

Get made for me a shrine

8 of eight cubits. Then it was told to thee :

O man of seven cubits, how canst thou
enter it? How canst thou enter it?

And it had been made for thee,
and thou hast reposed

9 in it.

The crocodile MAKAI, son of SET, comes,
He opens it :

He looks at him who is in it ;

10 He has the face of a Kafi-ape,
having the head of hair of a monkey *aani*.

Address, address !

Fire, Fire !

It is not I who say this,

11 It is not I who reiterate this ;

It is MAKAI, son of SET, who says this,

He who reiterates this.

12 *Rubric*: Words concerning the confinement of crocodiles.

[A vignette represents two crocodiles moving in opposite directions, encircled by the oval of the goddess Neith .

ENDORSEMENT.

PAGE 1.

Title: Book of the spells for remaining in the country.

1 Other chapters to remain in the country ;

O thou who art led by the mouth of the Keeper !

HORUS has cried out : Subsidiency of the country !

As he told (this), its

2 animals stopped.

May (they) cry out for me ISIS, my good mother,

NEPHTHYS, my sister ;

leaving divine safe-guard

at my South,

3 at my North,

at my West,

at my East ;

closing the mouths of the lions,

of the hyæna,

the heads of all animals having long tails ;

who live

4 upon flesh and drink blood ;

(in order) to fascinate them,

to snatch away their ears,

to cause darkness,

to prevent light,

5 to cause blindness,

to prevent visibility

every moment during night.

Up ! bad dog,

6 Come ! I command what thou must do to day.

Thou wast tethered. Art thou not loosened ?

It is HORUS who bids thee do this :

Be thy face the gaping sky !

7 OUSAF-HOU¹ thy howling !

The cut of thy scimitar, that of HERSHAFI,
the slaughter of ANOUTA !

8 The aspect of thy mane, like that of metal rods.

Act the part of HORUS in this,

(and) of SET for smiting !

Go to the South, to the North, to the West, to the East !

The fields

9 are given to thee entirely.

Thou art not repelled there.

Do not set thy face against me ?

Do set thy face against the animals of the land.

Do not

10 set thy face against my path !

Do set thy face against that of another !

Repel through fascination ! Snatch off the ear !

To thee is given darkness,

not given

PAGE 2.—VERSO.

1 daylight.

Thou art the Keeper, warlike, tremendous !

Safeguard !

(This is told for safeguard.)²

Another Chapter. To shut enclosures.

I shut the enclosures through my mother

2 RANNOU³ having two legs,

and of HOU.⁴

I stay in the country.

¹ Tremendous (?)

² A rubric.

³ A goddess under the form of a serpent.

⁴ Perhaps the sphinx.

HORUS allows it to be pervaded.

I confide in the efficacy of that excellent written book

3 given to day into my hand,

which repels lions through fascination,

disables men ;

which repels men through fascination,

disables lions ;

which muzzles

4 the mouths of lions, hyænas, wolves,

the heads of all animals having long tails,

living upon flesh, drinking

5 blood,

(which) muzzles the mouth of the tiger,

muzzles the mouth of the leopard,

muzzles the mouth of the *zapulma*,¹

muzzles the

6 mouth of the lioness,

muzzles the mouth of her who sees²

muzzles the mouth of SEKHET the good³

muzzles the mouth of the great living woman,⁴

muzzles

7 the mouth of all men who have bad faces,

so as to paralyze their limbs,

not to allow the action (working) of their flesh

8 and bones,

to keep them in the shade,

to cause darkness,

not to allow day-light for them,

at every moment of night.

9 SHATABUTA, ARTABUHIA !

¹ An Aramean word.

² A sort of dangerous woman.

³ The terrible lion-headed goddess, termed good through euphemism.

⁴ Another sort of dangerous female.

Thou art the Keeper, warlike, tremendous !
safeguard !

(Told for safeguard.)

[End of the magic spell.]

PAGE 3.—VERSO.

[A list of magic names.]

1 ADIR-ADISANA !¹

ADIR-KAHA-ADISANA !

SAMOU-MATAMOU-ADISANA !

2 SAMOU-AKAMOU-ADISANA !

SAMOU-TEKA-IRINA-ADISANA !

SAMOU-TEKA-BANA-

3 ADISANA ! SAMOU-TSAKALATS-ADISANA !

TOU-OUARHASA !

KINA !

HAMA !

[Another section of the list.]

SENEF-TA-BAITAT-SATITA !

ANROHAKATA-SATITA !

HAOU-BAAL-(RO-HAIRI !)

¹ These mystical names are apparently Semitic and may be compared with the mystical ones of the god Amen Ra, to which allusion has already been made. Similar formulæ of Semitic invocations, transcribed into Egyptian, appear in the Medical Papyri used for the exorcisms practised by Egyptian physicians, or magi. These words, no doubt, had a significance beyond the mere names of deities, as will be seen from the repetition of the prefix words *samu*, *adir*, and the affix *adisana*, or *adibana*. Perhaps *samu* means "his," or "whose name is," in the phrases; and *adir* is for "lord;" and *adibana* for "gods." S.B.

THE
ADDRESSES OF HORUS TO OSIRIS.

FROM THE TEXT
IN THE GREAT PAPYRUS OF NEBSENI.

TRANSLATED BY
EDOUARD NAVILLE.

THE papyrus of Nebseni, No. 9,900 of the British Museum, is one of the finest and oldest copies of the Book of the Dead. It is of fine texture, written in a good and distinct linear hieroglyphical hand, accompanied by rubrics and vignettes beautifully drawn in outline, and uncoloured. It belongs most likely to the XVIIIth Dynasty, and was written for the scribe Nebseni, who was also priest of Ptah. We see him represented several times with his wife, Senseneb, and worshipped by two of his sons, Ptahmes and Chemmes.

The whole text, composed of thirty-three pieces, has been photographed and published lately by the

Autotype Carbon process. It contains a considerable number of the chapters of the *Todtenbuch*, besides many others which are not to be found in the Turin Ritual. Such is the case for the Addresses of Horus to his father Osiris, which has not yet been discovered in any other funeral papyrus. Some years ago Dr. Birch made a translation of this chapter, which was inserted at the end of the "Book of the Dead," in Vol. V. of Bunsen's *Egypt's Place in Universal History*.

The present translation has been made from the French, in the *Zeitschrift für ägyptische Sprache und Alterthumskunde*, 1875, where the hieroglyphical text of this chapter has been printed.



THE
ADDRESSES OF HORUS TO OSIRIS.

BELOW the text itself are represented offerings of bulls, antelopes, and birds, made by NEBSENI who is standing in an attitude of adoration uttering the following address:—¹

“Adoration to OSIRIS *χentament* the great god of Abydos, the everlasting King, the eternal Master, the venerable god of the *Roset* (said) by the Scribe NEBSENI, the son of the Scribe TENA. I present my praises to thee, thou Master of the gods, the one god living in truth. I am thy son HORUS, I have come to thee, I salute thee, I bring to thee offerings of truth, in the place where is thy cycle of gods. Grant (me) that I may be found among them (who are) thy companions. I have struck thine enemies, I have strengthened thy existence on the earth for ever.”²

Besides these words the work has a special title, which is written above the forty columns of the litany, in a retrograde order. This title runs, “Discourse of HORUS to his father,

¹ See “Le Discours d’Horus à Osiris,” in *Zeitschrift für ä. S.*, Juli, 1875.

² See “The Assistances of Horus,” translated by Dr. Birch, at the end of the Ritual of the Dead in Bunsen’s *Egypt*, Vol. V., p. 324.

when he comes to see his father, and when he comes out of the great sanctuary to see RA UNNEFER, the Master of *Toser*, and here they embrace one another, therefore he is happy in the Kerneter."

Each line of the text commences with these words, "Hail OSIRIS, I am thy son HORUS. I have come." These words are independent of those which follow, and it is not certain that they were intended to be repeated by the reader.

Hail OSIRIS, I am thy son HORUS. I have come.

- 1 I have (supported) thee¹
- 2 I have struck thine enemies dead
- 3 I have chased all the evil which there was in thee
- 4 I have killed those that made thee suffer
- 5 I have wrested out the arms of thine enemies
- 6 I have brought thee the companions of Set with chains upon them
- 7 I have brought to thee the South country, I have added to thee the North country
- 8 I have brought to thee the divine offerings of the North and the South.
- 9 I have cultivated thy fields
- 10 I have watered thy grounds
- 11 I have toiled in thy estates
- 12 I have constructed thy reservoirs
- 13 I have ditched around thy possessions
- 14 I have made there in thine honour a sacrifice of thine enemies
- 15 I have made thy sacrifices of thy cattle and thy victims
- 16 I have provisioned ²
- 17 I have brought ²

¹ Restored from the translation by Dr. Birch.

² Lacunæ.

- 18 I have killed (for thee) ¹
 19 I have shot in thine honour antelopes and bulls
 20 I have taken in a net for thee wild fowl and geese
 21 I have fastened thine enemies in chains
 22 I have enchained thine enemies in chains ²
 23 I have brought to thee pure water of Elephantine which
 refreshes thine heart
 24 I have brought thee all thy plants
 25 I have strengthened thine existence upon the earth like
 the sun
 26 I have made for thee the bread of *Pe* with red wheat
 27 I have made for thee thy drink (beer) of *Tep* of white
 corn
 28 I have cultivated for thee wheat in the fields of the
 Aahlu ³
 29 I have mowed it for thee (there)
 30 I have perfected thee
 31 I have given thee thy soul
 32 I have given thee thy strength
 33 I have given (thee thy power) ⁴
 34 I have given (thee thy triumph) ⁴
 35 I have given thee thy fear (the fear which thou
 inspirest) ⁴
 36 I have given thee thy victory
 37 I have given thee thy two eyes, the two plumes which
 are on thy head ⁵

¹ Restored from Birch.

² This word is a new one, it occurs in *Ritual*, Cap. cxxii., where M. Brugsch renders it by "pump," or "the piston of a pump," but it is evident that it must here have the sense of chain or fetter.

³ The Aahlu, or, the Fields of Peace, a region of the Egyptian Kerneret.

⁴ Dr. Birch translates, "I have given thee thy desolating power."

⁵ The Atef crown.

- 38 I have given thee ISIS and NEPHTHYS I have placed them on thee ¹
- 39 I have anointed thee with the offering of holy oil
- 40 I have brought the offering by which thou art destroyed.²

¹ An allusion to the *Ritual*, Cap. xvii., "the two plumes of the god Khem."

² The MS. appears to end incompletely. Other texts read, "I have anointed thy head with the oil of the face of Horus, if they have destroyed (on the face of Horus) it is destroyed like a god (his divinity is destroyed)," in other words, the divinity of Horus consisted in the preservation of the holy oil which never disappeared from his face.



LISTS OF FURTHER TEXTS FOR TRANSLATION.

ASSYRIAN.

ARRANGED BY THE LATE
GEORGE SMITH.

Works on History and Chronology.

Eponym Canon (Cun. Ins., Vol. III, p. 1).

Historical Canon (Cun. Ins., Vol. II, p. 52).

Historical.

Legends of Izdubar (texts unpublished). (Deluge Tablets.)
Creation Tablets.

Early Babylonian Dated Tablets (texts unpublished).

Brick of Samsi-vul I, ruler of Assyria (Cun. Ins., Vol. I, p. 6).

Brick of Kara-indas, king of Babylon (Trans. Soc. Bib. Ar.,
p. 68).

Inscriptions of Pudil, king of Assyria (Revue Ar., Nov., 1869).

Monolith of Maruduk-bal-idina I, king of Babylonia.

Tablet of Vul-nirari I, king of Assyria.

Small Inscriptions of Vul-nirari (various).

Inscriptions of Shalmaneser I, king of Assyria (various).

Inscriptions of Tugulti-ninip, king of Assyria (various un-
published; one Cun. Ins., Vol. III, p. 4).

Inscriptions of Assur-risilim, king of Assyria (Cun. Ins.,
Vol. III, p. 3).

Brick and Cone Inscriptions of Vul-bal-idina, king of Babylon
(various).

Inscriptions of Nebuchadnezzar I, king of Babylonia (un-
published).

- Other Inscriptions of Tiglath-Pileser (various).
 Contracts dated in the reign of Maruduk-nadin-ahi, king of Babylon (various).
 Inscriptions of Assur-bel-kala, king of Assyria (Cun. Ins., Vol. I, p. 6).
 Inscriptions of Samsivul IV, king of Assyria (Cun. Ins., Vol. III, p. 3).
 Contract dated in the reign of Simma-sihu, king of Babylon (Layard's Ins., p. 53).
 Other Inscriptions of Assur-nazir-pal (various).
 Bull Inscription of Shalmaneser II (Layard's Ins., p. 12, etc.).
 Inscriptions of Vul-nirari III, king of Assyria (Cun. Ins., Vol. I, p. 35).
 Fragments of Annals of Tiglath-Pileser II, king of Assyria (various).
 Fragments of Inscriptions Shalmaneser IV, king of Assyria (various).
 Inscription of the Second Year of Sargon (unpublished).
 Nimrud Inscription of Sargon (Layard's Ins., p. 33).
 Cylinder (Barrel) of Sargon (Cun. Ins., Vol. I, p. 36).
 Prism of Sargon (unpublished).
 Other Inscriptions of Sargon (various).
 Tablet of Kalah Shergat.
 Nebbi Yunas Tablet (Cun. Ins., Vol. I, pp. 43, 44).
 Other Inscriptions of Sennacherib (various).
 Portions of Cylinders C, D, and E, of Assurbanipal (Smith's Assurbanipal).
 Various Historical Tablets of Assurbanipal (Smith's Assurbanipal).
 Hunting Texts of Assurbanipal.
 Inscriptions of Assur-ebel-ili, king of Assyria (Cun. Ins., Vols. I and III).
 Cylinder of Bel-zakir-iskun, king of Assyria (Cun. Ins. Vol. I, p. 8).

Inscription of Nabopalassar, king of Babylonia (unpublished).
Borsippa Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I,
p. 51).

Text of Elamite Kings.

Various other texts of Nebuchadnezzar.

Tables dated in the reign of Evil Merodach, king of Babylon.
Cylinder of Nergal-shar-ezer, king of Babylon (Cun. Ins.,
Vol. I, p. 67).

Cylinders of Nabonidus, king of Babylon (Cun. Ins., Vol. I,
pp. 68, 69).

Other texts of Nabonidus (various).

Dated Tablets in reign of Cambyses (various).

Susian Brick Inscriptions.

Van Inscriptions.

Mythology and Religion (mostly unpublished).

Hymn to the Moon God.

Hymns to Ninip.

The War of the Gods.

Incantations for removing Curses.

Prayers of Amil-urgal.

Prayer against Eclipses.

Various other Prayers.

Various Mythological Stories and Fables.

Tablets against Witchcraft.

The Lubara Legends (Chaldean Genesis).

Fables (unpublished).

The Horse and the Ox.

Government (mostly unpublished).

Tablet with Advice and Cautions to Kings.

Various Reports and Despatches.

Various Tablets with Laws and Reports of Law Cases.

Private Life.

Further Deeds of Sale and Barter.

Further Loan Tablets.

The Egibi Tablets.

Private Letters.

Lists of Property.

Science, etc. (partly unpublished).

Geographical Lists.

Lists of Animals and Birds (Delitzsch).

Lists of Minerals and their uses.

Lists of Wooden Objects.

Grammatical Tablets (a selection from).

Mathematical Tablets.

Astrology and Astronomy.

Further Selections from the great Chaldean Work on Astrology.

Further Selections from Astronomical and Astrological Reports.¹

A Selection of Omens from Terrestrial Objects and Events.

PHŒNICIAN.

Marseilles Inscription (Judas, 1857).

The Moabite Stone (Ginsburg, 1871).

Selected Mortuary Inscriptions.

¹ Selections of these only printed in Vol. I.

EGYPTIAN.

(Tentative List only.)

ARRANGED BY

P. LE PAGE RENOUF, F.R.S.L.

Historical Documents.

Ancient Empire :

Inscription of Tomb of Ameni (Benihassan I).

„ Tomb of Nahre-si Chnum-hotep (Benihassan II).

„ of Sankaya.

XVIIIth Dynasty :

Inscription of Aahmes, formerly called Pensouvan (Louvre C, 49).

„ Thothmes I, at Karnak (Denk. III, 18).

Inscriptions of Haremhebi.

Inscriptions of Amenophis III (Denk. III, 65 and following).

Monuments of the Disk Worshippers.

XIXth Dynasty :

Triumphal Inscription of Seti I at Karnak (Denk. III, 126).

Dedicatory Inscription of Rameses II, at Abydos (Maspero).

Triumphal Inscriptions (Denk. III, 165, etc.).

Historical Inscription at Abusimbel (187).

Great Tablet at Abusimbel (194).

Inscription of Bek-en-Chonsu (Déveria).

List of Kings :

Turin Papyrus.

Tablet of Abydos.

Tablet of Sakkarah.

Tablet of Karnak.

XXth Dynasty :

Inscription of Seti II (Duemichen, *Hist. Ins.*, 1-5).

„ Rameses III (Rosellini, Burton, Greene,
and Duemichen, *ubi supra* 13-15).

XXIst Dynasty :

Tablet 4th year of Rameses IV.

Persian and Ptolemaic :

Tablet of Tafnecht at Naples.

Inscription of Ptolemy son of Lagos.

“Bauurkunde der Tempelanlagen von Edfu” (Duemichen).

Two Ptolemaic Tablets (Birch).

Selection of Obelisk Inscriptions.

„ Apis Tablets.

Religious or Magical Texts.

Ancient Forms of Sepulchral Offerings, etc. (Tablets of Ancient Empire.)

The Ritual of the Dead.

Spells in Lepsius (“Aelteste Texte”).

“Horus on Crocodiles” (various texts, Leyden and elsewhere.)

Spells in Tomb of Bek-en-ren-ef.

“Metternich Tablet.”

“*Shâ en sensenu*,” the “Book of the Breaths of Life.”

Legend of Horus (Naville).

The Rhind Papyri.

Sarcophagus of Aroeri (Bonomi).

„ Necht-en-heb.

„ T'at-hra (Louvre).

„ British Museum, 32.

Litanies of the Sun (Denk. III, 203).

Apis Stelæ (a very large number, nearly 360).

Selection of Hymns, such as the following :

To the Nile (Denk. III, 175).

To Ammon (Denk. III, 237).

Ap-heru-mes (Berlin, in Brugsch Monumens, pl. III).

Meri („ „ „ pl. IV).

To Osiris (Bibliothèque Nationale, Chabas).

Fragments of the Hymns of the Disk Worshippers.

Several in British Museum.

„ Duemichen's publications.

Great Psalm to Ammon (Leyden I, 350).

Calendar of Lucky and Unlucky days (Sallier, Chabas).

Calendars of Festivals from as Early Date as possible to
Roman Period.

Literature, Philosophy, Science, Economy.

Proverbs, Prisse Papyrus (Chabas).

Proverbs of Ani (Chabas).

“ Rules of Life ” (Papyrus at Boulaq, lately published by
Mariette).

Song of the Oxen (Denk. III, 10).

Three Amatory Songs (Goodwin).

Medical Papyrus (Berlin).

„ „ (British Museum).

„ „ (Ebers Papyrus).

Geometrical Papyrus (British Museum).

Calendar of Astronomical Observations in Tombs of XXth
Dynasty (Renouf).

Letters on all varieties of subjects in the Sallier, Anastasi, Leyden, and Bologna Papyri.

Letters of Amenemha (Maspero Genre Epistolaire).

Registers, etc., (Rollin and other Papyri).

Accounts (Louvre).

Receipts for making Kyphi, etc.

Catalogues of the Temple Library at Edfu.

Law and Police.

Abbott Papyrus (Spoliation of Tombs).

Report on Capture of Fugitive Slaves (Leyden I, 368, Chabas).

Complaint against Paneba (British Museum Papyrus, Salt, Chabas).

Petition to king Amenophis (Chabas).

Complaint against Thefts committed by certain Workmen (Chabas).

Selected Inscriptions from the Ostraca.

Greco-Egyptian Official Complaints.



RECORDS OF THE PAST.

VOL. XII.

EGYPTIAN TEXTS.

N O T E.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

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VOL. XII.

EGYPTIAN TEXTS.



Multæ terricolis linguæ, cœlestibus una.

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S. BAGSTER AND SONS.

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P R E F A C E.

THE present volume, which completes the present series, closes the translations of the principal Assyrian and Egyptian texts. Those which here appear are equal in interest to the others which have gone before, but many that have been discovered have not found a place in the present work, and necessitate the production of a new series, which might be undertaken if the idea was favourably entertained by the translators. It has been already pointed out the great benefit which the "RECORDS OF THE PAST" have conferred on the advance of the researches into ancient Oriental mythology and literature, by laying before the general reader results obtained by the labours of all the leading students into the philology and inscriptions of the greatest Eastern nations of antiquity. Such results are the more valuable because

they are derived from primary sources and from contemporaneous documents, in many cases official, and in all public, so as to invest them with the character of contemporary witnesses. In fact, without the knowledge of such texts as those published in the "RECORDS," it is impossible to comprehend the history of Egypt and Mesopotamia, or to adequately realize the historical narrative of Scripture. It must be borne in mind that whatever differences may exist in details, the general impression conveyed to the mind by these translations will always remain the same. The present volume is accompanied by an alphabetical list of the contents of all the twelve volumes, prepared by Mr. W. H. Rylands ; and the series will hereafter be accompanied by a thirteenth or supplementary volume, containing a copious alphabetical index of the proper names and leading points of interest, which Mr. Rylands has also drawn up, and which will be found of great advantage to those consulting the "RECORDS OF THE PAST."

S. BIRCH.

LONDON, *3rd February* 1881.

THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)

(Continuation.)

TRANSLATED BY

E. LEFÉBURE.

IN the introduction to the first portion of the translation of this sacred book of the Egyptians M. Lefébure explained the general sense of the work and the position in which the various Divisions are to be found carved upon the sarcophagus.

The translation given on pages 85 to 134 of Volume X. of this series included the Divisions from the 1st to the 9th, the last-named, or the door corresponding to Nos. 13 and 12 of the plates drawn by the late Mr. Bonomi.¹

The portion printed in the following pages completes the translation of the text. It commences with the 10th Division, or door of the serpent *Stu*, plates 12, 11, and 10, beginning at the foot of the sarcophagus; the 11th Division, or door of the serpent *Am-netu-f*, extending to the right, and finishing at

¹ *Sarcophagus of Oimenepthah I.*, with Introduction by Samuel Sharpe. 1864.

the head, where is the 12th Division, the doors of the serpents *Sebi* and *Reri*. This ends the Book of Hades. From the 8th Division, the scenes represented lose their unity, the written explanations are shortened, and it seems as if the imagination of the author or authors of the work had become exhausted by so often reproducing the same fundamental idea under so many different forms.

The cover was found broken by Belzoni, but translations are here given of what remains, as figured by Bonomi, on plates 18 and 19. Those which cover the interior side of the lid belong in part to the "Book of the Dead," but are incomplete. Only a small portion of the upper side of the lid now remains, figured on the same plates. On the bottom of the sarcophagus is engraved a large figure of the goddess Neith (plates 16 and 17), her arms hanging down, and her body wrapped round with folding wings in the form of a tight-fitting dress.

The figure is surrounded with prayers and chapters from the "Book of the Dead."

In the Appendix M. Lefébure has given the version of the Book of Hades from the Tombs of Seti I.

W. H. R.



THE BOOK OF HADES.

(FROM THE SARCOPHAGUS OF SETI I.)

(Continued from Vol. X.)

TRANSLATED BY
E. LEFÉBURE.

TENTH DIVISION—PLATES 12, 11 AND 10.

DOOR.

The great god arrives at this pylon, and enters this pylon : this great god is adored by the gods who are there.

The pylon *Seri-t*, or the chapel. At the entrance *Nemi*, holding a knife, and on the inside *Kefi*, robed in white. In the interior, sixteen uræi, opposite them :

Come to us, dweller on the horizon, great god, who opened the refuge ! Open the holy gates, draw back the mysterious doors.

Door of the Serpent *Stu*.

He who is on this door opens to RA. SAU says to STU : "Open thy gate, draw back thy door. He will illuminate the darkness and the shades, and (will place) light in the

concealed abode. This door closes after the entrance of this great god, and the uræi which are in this pylon cry out when they hear this door close."

SCENES.¹

A. Four persons, the *Anti-u*, or *those who fix*, holding with one hand a knife and with the other a kind of hook of rope or a club; four other persons armed with the same, but having each four uræi for a head, the *Hati-u*² or *bearers of the club*. Opposite, the serpent *Apap*, of which it is said: *His cry is wafted into hell*. He is tied by the neck with a chain on which the goddess Serk,³ one of the forms of Isis, is drawn out. The chain is held by four men, *Stefi-u*, or *those who fire*, placed opposite the *Anti-u* and the *Hati-u*. Twelve gods, *T'atin* with the strong arm, holding also the chain and turning his back to the *Stefi-u*. An enormous hand, *the concealed body* drawing towards it the chain, which then rises over the five serpents (the first of which is *Uammeti*), each attached by the means of a small chain to the larger one by Seb Mester Hupi. Kebhsenuf and Tuaumatef armed with hooks and clubs; these five gods issue by half from the great chain, and face the preceding gods. The chain ends at the feet of Osiris, Inhabitant of *Amenti*.

B. The boat of *Ra* and the Infernals, a person,

¹ Cf. for the scenes and the legends, Champollion, *Notices*, Vol. II., pp. 532 to 536, tomb of Rameses.

² Cf. tomb of Rameses VI., and Chabas, *Egyptology*, 1876, p. 20.

³ Cf. sarcophagus of T'a-ho, Museum of the Louvre.

Unti, who with one hand raises a star and with the other hand raises another star. Four gods squatted, bearing on their head an uræus with a long tail. Horus (hawk-headed), Serek, Abesh, and Sekhet (lionheaded). Three persons, the stars, each raising a star with one hand, and with the other hand drawing by a rope towards the solar bari a small boat in which is, half surrounded by an uræus, a human head, *the head of the disk*, a winged serpent which rises up, *Semi*, a person, *Besi*, pouring flame on the head of a bull placed at the end of a stick struck with a sword. An uræus standing up, *Ankhi*, with its head flanked by two human heads. Four women, the *Invocators*, in a posture of adoration. Two bows supporting each three uræi, *the diadem of the uræi*. In the middle, with one foot placed on each bow, the *Double-headed*, with the head of Set and of Horus, with four arms in adoration.

C. Twelve bearers of oars, the gods Akhum-u Sek-u.¹ Twelve women holding a rope, *the hours which tow along*. Four gods with a sceptre: Bauti, or the monkey, with an animal's head. Seshesha, who has a star over his head. The Bull of Amenti, with the head of a bull, and *He who names the stars* with a star over his head. Opposite, on a bracket, and over his head a star, a monkey named the god of *Ruten* (Syria). On another bracket a large sacred eye. A god with a sceptre, *the master of his house*, advancing towards the sacred eye.

¹ The unknown who row, these are the circumpolar stars; the other stars, having a rising and setting, are the *Akhem-u Urt-u*, or, "the unknown who repose themselves."

A. Those who are in this scene rise for RA, who arises¹ and approaches them. (They sing to RA)²: "Arise, RA ; Rule, *Khuti*. They beat down APAP in his bonds.³ Do not ascend, RA, towards thy enemy ; thy enemy does not ascend, RA. May thy holy things which have a place in *Mehen* be brought forth. APAP is stricken with his swords : he is sacrificed ! RA rises at the finishing hour : the great god ascends when his chain(s) is fixed.

The serpent which is in this scene, *Serek*, flings away his chain. The boat of this great god advances towards the narrow pass of APAP. The great god comes when his chain is fixed.

Those who are in this scene drag the chains of this evil-doer. They say to RA : Come, RA ; advance, *Khuti* ! The chain is placed on *Neha-her*, and APAP is in his bonds.

Those who are in this scene as *guardians of the Fomenters of trouble*, watch over the murderous chain which is in the hand of the *Concealed Body* in the compass of which are placed the dead at the pylons of the Inhabitant of *Amenti*. The god says : "Darkness to thy countenance, *Uammeti* ! Destruction to you, Fomenters of trouble (by) the concealed hand, which causes (you) evil by the means of the deadly chain which is in it ! SEB guards your bonds, and the threads of the chain place the murderous chain on you." Watch under the inspection of the Inhabitant of *Amenti*.

Those who are in this scene load the chains of the Fomenters of trouble, and the boat of the good god advances.

B. The great god is towed along by the gods of Hell,

¹ *Autl-n*, M. Naville.

² Tomb of Rameses VI.

³ The words "for Ra" are wrongly repeated here; cf. tomb of Rameses VI.

and they say, those who tow along RA : Let us tow along towards heaven, Let us tow along towards heaven, Servants¹ of RA and of NU ! Take possession, RA, of thy countenance, thy truth. Unite thyself, RA, to thy countenance, thy truth.² Let the countenance of RA open, and let the eyes of *Khuti* enter ! Let him drive away the darkness of Amenti, let him shed light where he had sent shade.

He rises for RA, placing³ himself over UNTI : this god guides⁴ him, and the hour fulfils its duties.

Those who are in this scene, the inhabitants of the earth⁵ guard them. They rise for RA. They are seated (on)¹ a large image which is under them, and they raise themselves behind RA with the mysterious image which is under them.

Those who are in this scene invoke with their stars. They drag the rope before this boat, and they enter Nu.

This countenance of RA glides along and advances in the land : those who are in hell invoke him.

It rises for RA ; it guides the good god through hell towards the eastern horizon.

He rises for RA : he throws flame on the head, and the weapon (?)⁶ which is in the hand of the warrior servant of this god appears.

It rises for RA : the length of time marked out in years is established by this uræus, who makes it ascend with him towards heaven.

¹ Tomb of Rameses VI.

² Various readings from the tomb of Rameses VI. : Take possession, Ra, of thy countenance. Arise higher ! Unite thyself, Ra, to thy mysterious head ! The meaning of this symbolism is, that the sun, having become by night ram-headed (pl. 5. c), *i.e.*, "soul," as if he was dead, resumes in the morning a luminous countenance.

³ *Nahap*, tomb of Rameses VI.

⁴ *Su*, *id.*

⁵ The serpents.

⁶ Or, "the gift," *ta*, according to the tomb of Rameses VI. The gift, perhaps called thus through irony, is the blow of a knife. Is there any allusion here to the sacrifice of the bull ?

They say, those who call RA: "Come, RA! Oh! come, son of hell; come, child¹ of heaven. Oh! arise, RA."

It is the diadem of the uræi; he traverses² hell.

The bows³ bear the Double-headed in his mystery. They direct RA to the eastern horizon of the heavens, and they advance on high with him.

C. Those who are in this scene rise for RA, and take their oars in this cavern of Unti. Their appearance, to them, is for the births of RA in Nu; their appearances are for the births of RA: they issue from Nun with him. They navigate for this great god when he places himself on the eastern horizon of the heavens. RA says to them: "Take your oars, unite yourselves to your stars!⁴ Your manifestations are (my) manifestations, your births are my births. Oh my pilots, you shall not perish, gods AKHEMU, SEKU."

Those who are in this scene take the rope to tow along RA⁴ in Nu: they tow along RA and prepare the pathways in Nu. These are the goddesses who guide this great god in Nu; RA says to them: Take the rope, take your places, pull towards you, my followers to heaven, guide (me)⁴ in the pathways. My births are⁵ your births, my manifestations are your manifestations. Oh! establish the length of the years (for)⁴ him who is with us.

The god in this scene calls out that the gates of RA be opened: he rises with him.

¹ *Atu*; cf. Naville, *Litany of the Sun*, p. 85.

² *Mehen* is masculine, cf. *Book of the Lower Hemisphere*, 11th hour.

³ The two bows of hell are mentioned on the tomb of Rameses III.; cf. Champollion, *Notices*, Vol. I., p. 746.

⁴ Cf. tomb of Rameses VI.

⁵ *S*, and on the tomb of Rameses VI., *su*; in the corresponding part of the sentence there is *sut*, which varies in other texts with *tut as*, an expression very frequent in the Solar Litanies.

The god in this scene calls on the stars for the births of this great god : he rises with him.

The god in this scene calls on the gods of the boat of RA, and rises with him.¹

The god in this scene places the stars in their dwelling, and rises with him, this great god.

It is the *Uta*² of RA : this god unites it to him, and it rejoices in its place in the boat.

He opens the gate of this cavern ; he remains in his place, and does not rise with RA.³

¹ *Kher-f*, tomb of Rameses VI.

² The sacred eye.

³ Tomb of Rameses VI.

ELEVENTH DIVISION—PLATES 10 AND 9.

DOOR.¹

The god arrives at this pylon ; this great god enters this pylon ; this god is adored by the gods who are there.

The pylon *Shet'a-bes-u*, or the *most mysterious* of passages. At the entrance, *Mates*, or *the executioner* ; and inside, *Shetan*—each holding an enormous knife. In the interior, two sceptres, over which are two crowns of the South. By the side of one, Ser ; by the side of the other, Horus ; and between the two sceptres :

They say² to RA : (Come) in peace (twice), in peace (twice). Many-shaped ! thy soul is in heaven and thy body on the earth ; thou hast willed it, O great one ! thyself.³

Gate of the serpent. *Am-net-u-f*.

He who is on this gate opens to RA. *San* says to *Am-net-u-f* : Open thy gate to RA, draw back thy door for *Khuti* : he will illuminate the darkness and the shades, and will place light in the concealed abode. The door closes after the entrance of this great god, and the gods who are in this pylon cry out (when) they hear this door closing.

¹ Cf. Champollion, *Notices*, Vol. II., p. 530, tomb of Rameses VI.

² Tomb of Rameses VI.

³ Id. The text of the sarcophagus would lead us to understand it, "the land united for thee,"

SCENES.¹

A. Four persons, each holding a disk, *the bearers of light*. Four *bearers of stars*. Four persons with a sceptre in their hands, those who go out. Four ram-headed persons with a sceptre, *Ba, Num, Pe-neter, Tent*. Four hawk-headed persons with a sceptre, Horus, Shenebt, Sapt, and *he who is in his double boat*. Eight women seated on uræi, and each holding a star with one hand; the *protecting hours*. A crocodile-headed person with a sceptre (*Sebek-ra*)² holding behind him a serpent in an erect position.

B. The boat and the Infernals. Nine persons, four of which are wolf-headed, each holding a large staff with a hook, and a knife, *the nine who slay Apap*. *Apap* tied by chains attached to five objects like the hieroglyph *sent*, the cords of Horus. Four monkeys, each holding an enormous hand. Two women wearing on their heads the diadems of Upper and Lower Egypt, *Amenti*. A person with a sceptre in his hand. *Sebekh-ti*.

C. Four men with the crown of the South, *the Royal Heads*. Four men bare-headed, *the Afflicted*. Four men with the crown of the North, the *Nem-u*. Four men bare-headed, the *Renniu*. Four women with the crown of the South, *the Royal*. Four women with the crown of the North (the *Nemtu*).³ Four women without a crown (*the Afflicted*).² Four

¹ For the scenes and legends, cf. Champollion, *Notices*, Vol. II., pp. 536 to 539, tomb of Rameses VI.

² Tomb of Rameses VI.

³ Tomb of Rameses VI. Three of them have the complete crown there.

men half bent, *the Araui-u*.¹ A cat-headed god. *Ma-ti*,² holding behind him a serpent in an erect position.

LEGENDS.

A. Those who are in this scene bear the disk of RA. They guide (in)¹ hell and in heaven by this³ shape which is in their hands. These are they who (?)⁴ speak to the pylon of Aker-t¹ that RA may place himself in the bosom of Nu.

Those who are in this scene carry stars. When the arms of Nun receive RA they shout with their stars, they raise themselves with him towards heaven, and they place themselves in the bosom of Nu.

Those who are in this scene, their sceptres in their hands, settle the possessions of this god in heaven, and in return RA points out their abodes.

Those who are in this scene, their sceptres in their hand, furnish (?) the food of the gods who are in heaven, and pass over (?)⁵ the water, RA not having (as yet) arrived at Nun.

Those who are in this scene, their sceptres in their hands, place the *naos*, put their hands to the side of the double boat of the god when he issues from the gate of Sam,⁶ and place the oars in Nu (when) (the present) hour is born in it, and (when) (the preceding) hour reposes in it.

Those who are in this scene, their uræi under them, and their hands holding stars, issue from the double sanctuary of this great god, four to the east, and four to the west.

¹ Tomb of Rameses VI.

² *Mauti* on the tomb of Rameses VI.

³ *Pen* on the tomb of Rameses VI.

⁴ *Ari*; there is *ba*, or "the soul," on the tomb of Rameses VI.

⁵ *Nutt*. This word seems an alteration of *skat*.

⁶ Cf. tomb of Rameses VI. It is the country of the reunion, Hades.

They call the souls of the east, they invoke this god, and adore him on his going out (when) Setti issues in his shapes; they direct the navigation of the pilots of the boat of this great god.

B. The gods of hell say:¹ The issuing from Amenti, installation in the double extent of Nun, and accomplishment of the transformations in the arms of Nun! The god does not enter heaven, he opens hell to heaven, in his shapes which are in Nun. What opens hell for Nu are the arms of *Amen-ran-f*;² he is in the black night, whence light issues from the shade.

Those who are in this scene, their staves in their hands, take their weapons and strike *Apap*: they accomplish his sacrifice, and inflict blows on (his) coils, which are in heaven. The chains³ of this wicked one are in the hands of the children of HORUS: they raise themselves towards this god, their ropes in their fingers. The god counts⁴ his members, when he whose arms are concealed opens to make a way for RA.⁴

The serpent who is in this scene, the sons of HORUS strike him. They are placed in Nu in this scene. They weigh down his chains, and if his coils are in heaven, his venom falls into Amenti.

Those who are in this scene direct RA to the eastern horizon of heaven. They direct this god, their creator, with their hands, two to the east and two to the west, in the two sanctuaries of this god. They issue behind him, and give praise to his soul when it sees them.

¹ The coming out refers to the scene of the Twelfth Division.

² The "mysterious being," Osiris.

³ *Kha-u*; cf. tomb of Rameses VI., where this word has the determinative of rope.

⁴ Cf. tomb of Rameses VI.

Those who are in this scene turn away SET¹ from this pylon (of *Tuan-ti*): they open the cavern and fortify the mysterious (?) pylons. Their souls arise behind RA.²

C. Those who are in this scene place the white crown of the gods who follow RA. They remain in hell: their souls arise and remain in the pylon.

Those who are in this scene in this pylon lament over OSIRIS,³ when RA issues from Amenti: (their)² souls rise after him. They are behind OSIRIS.²

Those who are in this scene join RA, producing his births on earth. Their souls rise behind him, and their bodies remain in their place.

Those who are in this scene name RA, and magnify the names of all his shapes: their souls rise behind Nun, and their bodies remain in their places.³

Those who are in this scene raise Truth and place it in the *naos* of RA, when RA places himself in Nu: their souls ascend behind him, and their bodies remain in their place.

Those who are in this scene fix the length of time, and cause the existence of years for the guardians of the damned in hell and for the living in heaven. They follow this god.

Those who are in the scene in (this) pylon² in their wailings lament over themselves in presence of the great god in Amenti: they drive away SET from this pylon, and do not enter² heaven.

Those who are in this scene adore RA, and invoke him: They give praise to the gods who are in hell, guardians of the gate of the refuge (they remain in their places).²

The porter of the cavern remains in his place.²

¹ *Set*, as in the following lines this name has no determinative. The *Book of the Lower Hemisphere* places Set-Nehes to the east (10th hour.)

² Tomb of Rameses VI.

³ *Ser* on the tomb of Rameses VI.

TWELFTH DIVISION.—PLATES 9 AND 15.

GATE.¹

This great god arrives at this pylon: this great god is adored by the gods who are in it.

The pylon *Teser-t ba n*, or the *most holy of souls*. At the entrance *Pi*, or perhaps *Baï*, and in the inside *Akhekhi*. In the interior, two heads at the end of two long poles; over one is the scarabæus, hieroglyph of the god *Khepru*, over the other the solar disk, and the word *Tum*; between the two poles:

They hold themselves on their heads, they are on their poles in this pylon. The heads rise in this pylon.

Door of the serpent *Sebi*.

He who is on this door opens to RA. *Sau* says to *Sebi*: Open thy gate to RA, draw back thy door for *Khuti*: he will leave the refuge and will place himself in the bosom of *Nu*. The door closes, and the souls which are in Amenti cry out when they hear this door closing.

Door of the serpent *Reri*, almost touching the former one.

He who is on this door opens to RA. *Sau* says to *Reri*: Open thy gate to RA, draw back thy door to *Khuti*; he

¹ Cf. Champollion, *Notices*, Vol. II., p. 540, tomb of Rameses VI.

will leave the refuge and will place himself in the bosom of *Nu*. This door closes, and the souls in Amenti cry out when they hear this door closing.

By the side of this door two uræi, ISIS and NEPHTHYS, the first above and the second below.

They guard this mysterious door of Amenti, and raise themselves behind this god.

SCENE AND LEGENDS.¹

Above, OSIRIS forms a circle with his body ; it is OSIRIS, who surrounds hell. He raises his arms towards the goddess NU, standing on his head : *it is NU who receives RA*. OSIRIS and NU have their heads below. The goddess holds the solar disk over a scarabæus placed in a boat : *this god places himself in the boat*.² Around the scarabæus are *the gods who are in it* (in the boat). These are, beginning at the side of the door and at the stern, *Sau, Hu, Hak, Shu*, and *Seb* : then ISIS and NEPHTHYS stretching out their hands under the scarabæus, then *Seba-ru* (gates or doors) going forward. The boat is supported by *Nun*, whose bust and arms are only to be seen : *these arms issue from the water and bear up this god*. The entire scene is surrounded by the waves of *Nun*, which shows that the Egyptians looked upon the earth (or Osiris) as a spherical body floating through the air. The boat is directed, as a passage made through the waves indicates, towards a spot where a disk is represented on a band. This band, studded with points, represents the earth,³ from which the sun is about to issue, and it completely frames in the divisions of the Book of

¹ Cf. Champollion, *Notices*, Vol. II., p. 541, tomb of Rameses VI.

² *Aat*.

³ Cf. Preface, p. 18.

Hades which is contained in the inside of the sarcophagus. The divisions of the outside of the sarcophagus were framed in the same way, and the dotted band appears also under the divisions of the cover.

END OF THE BOOK OF HADES.

OUTER SIDE OF THE COVER.

HORIZONTAL INSCRIPTION.

Under the dotted band which surrounds the 6th and 7th divisions of the Book of Hades, on the outside of the cover, there are fragments of a horizontal inscription divided into two halves: the first is on the right side (pl. xviii.), the second begins at the edge and is continued on the left side. (Pl. 18 and 19.) We must remark that the second fragment of pl. 19 ought to be the third.

PLATE 18.

D. NÛ the great says: I have made him great, I have made him a soul, I have made him powerful, I have made him master in the bosom of his mother *Tefnu*, I who never bring forth, I come, I unite myself to OSIRIS, King.

PLATES 18 AND 19.

D. THOTH says: My son, Master of the Two Lands, RA(menma) OSIRIS King, Master of the Two Lands. RA(menma), the son of RA, master in doing things, who is *Seti-merenptah*, truthful, his soul lives for ever.

. The son of RA, Master of the Diadems, who is *Seti-merenptah* in this name of mine from NÛ. I do not depart from (him).

¹ Cf. pl. 16.

INNER SIDE OF THE COVER.

RIGHT SIDE.—PLATE 18.

F. Thoth between two fragments of wings, remains of the general decoration of the inside of the cover, pulls with both his hands a rope attached to heaven, as in certain portions of chapter 161 of the *Todtenbuch*.

. of the gods by him. He is like with the great breath, the great one of heaven, the great SATNE, who is in the middle of the spirits of *Heliopolis*.¹

H in *Memphis*. He has made the things of the altar (?) of the lord of *Sekhem*. to breathe. He has led the men to *Nemti* to raise on the partition.²

Below, a horizontal line gives the beginning of the 72nd chapter of the *Todtenbuch*.

F. (Health) to you, lords of justice, who are free from iniquity, you who live for ever, for the double period of eternity! Let pass the OSIRIS (King), RA (menma), truthful, towards earth, powerful in qualities, Master.

LEFT SIDE.—PLATE 19.

L. Thoth and the hieroglyph of night as on the right side.

. in the tank of flame; he extinguishes the fire.³

¹ Chap. xxiii. of the *Todtenbuch*.

² Text foreign to the *Todtenbuch*.

³ Cf. *Todtenbuch*.

Below, a horizontal line, which is continued on the fragments N and M, contains the continuation of the text, which begins at the corresponding line of the right side.

. (do not close) the door against me, because (my) drinks are in *Tep*. My arms are joined in the divine abode which (my father) has given me.

. (there is corn and) barley in them, no one knows how much. There is prepared for me (there, a festival).

. by the son of my body. Give me funereal offerings of incense, of oil.

In N, M, O, and P, fragments of a text which accompanies the *Litany of the Sun* in the royal tombs,¹ and which also occurs in some books of the dead of a good period.²

N. The Master of the Two Lands, who is RAMENMA, truthful, in hell, he he comes out of it. The arms of TATNEN receive (him). Stretch out your arms to me! I know the gates lead (me). invoke, be ye glad for my sake he has (placed) food for you, he masters. I am his son on earth. I have made the way.

M. (let) him pass, ... The headdress of *Amen-ran-f*. (gods) who cross through hell, order that deliver the OSIRIS, King, Master of the Two Lands.³

¹ Cf. Naville, *Litany of the Sun*, p. 98, and pl. 15., 21., 31., and 40.

² Cf. Pierret, *Etudes Égyptologiques*, fasc. 1, pp. 89 to 92, and papyrus without name from the Louvre, No. 3073.

³ This arrangement of the text does not correspond with that of the royal tombs, but it is found in the papyrus without a name in the Louvre.

O. with perishable shapes : open
 raise yourselves on your funereal couches ; order it so that he
 reposes himself in (draw back) for him your
 doors ; open for him (your) locks (it is the guide)
 of the souls, it is¹ the conductor of the gods ; he
 the guardian of his gates, who places the gods in their
 abodes the companion of the husbandmen . . .
 . . . I have made my offerings

P. friends of RA who follow his soul
 truthful, by your towing (it is the image) of RA ! Towers
 the OSIRIS, son of RA, Master of the Diadems,
Seti-(meren)ptah in Amenti. He says :² Hail
 to thee thy splendour, in making transforma-
 tions

¹ *Tut*, as in the papyrus without name in the Louvre ; the royal tomb
 have *sut*, which is a variant of *su* as may be seen in pl. II. C.

² Beginning of a new text.

LOWER PORTION OF THE UPPER PART
OF THE COVER.

PLATE 18.

E. Runners of the divine hall *Seti-meren(ptah)*
truthful, in every place where he is to lead this
soul to me (RA)MENMA, truthful. Thou wilt
find the eye of Horus taking part against these
the watchers: does he rest, those who rest in (of)
cities in him? If he were carried away. ¹

¹ Chapter lxxxix. of the *Todtenbuch*; cf. pl. 17, where the same text occurs with some differences in the beginning.

BOTTOM OF THE SARCOPHAGUS.

PLATES 16 AND 17.

The goddess Nu, her arms hanging down, and her body wrapped round with folded wings, is surrounded with texts. She has over her head the hieroglyphs of her name the last of which, that of heaven, is studded with stars.

Words of OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, of the son of RA, who is *Seti-merenptah*, truthful. He says: NU, support me! I am thy son. Separate¹ my weakness from what makes it so.

NU, inhabiting the abode of *Hennu*, says: (O) this son, the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, the son of RA, of his loins, who loves him, Master of the Diadems, the OSIRIS who is *Seti-merenptah*!

SEB says: This chosen one, who is RAMENMA, and who loves me, I have given him purity on earth, and power in heaven, to the OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA, truthful, to the son of RA, who loves Nu, and who is *Seti-merenptah*, truthful, in the presence of the lords of hell.

Speech. (O) OSIRIS, King, Master of the Two Lands, who art RAMENMA, son of RA, of his loins, who art *Seti-merenptah*, truthful! Thy mother Nu stretches for thee her arms over thee, OSIRIS, King, Master of the Two Lands, who

¹ Literally, "destroy;" i.e., destroy my weakness (by separating it) from what makes it so.

art RAMENMA, truthful, son of RA, who loves him, Master of the Diadems, *Seti-merenptah*, truthful. Thy mother Nu has given thee the health which is in her for thy safety. Thou art in her arms. Thou shalt never die. Removed and discarded are the evils which remained for thee. That will come no more to thee, that will ascend no more to thee, OSIRIS, King, Master of the Two Lands, who art RAMENMA, truthful: HORUS stands behind thee, OSIRIS, son of RA, Master of the Diadems, *Seti-merenptah*, truthful, since thy mother Nu is come to thee: she purifies thee, she unites herself to thee, she renews¹ thee as a god, vivified, established among the gods.

Nu, the very great, says: I have made him a soul, I have made him powerful, I have made him master in the bosom of his mother *Tefnu*, I who never bring forth. I have united him, the OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, son of RA, the Master of the Diadems, who is *Seti-merenptah*, truthful, with life, stability, and happiness. He shall no longer die. I am NU with the powerful heart. I have placed a seed in the bosom of his mother *Tefnu*, in this name of mine, NU, of the mother of whom no one is master. I have entirely fulfilled all my splendours: the entire earth, I have taken possession of it, I have taken possession of the south and of the north, and I have surrounded all things in my arms to restore to life the OSIRIS, King, Master of the Two Lands, who is RAMENMA, the son of RA, of his loins, loving SAKAR, the Master of the Diadems, the Sovereign with joyous heart, *Seti-merenptah*, truthful. His soul will live for ever.

NU, says the OSIRIS, King, who is *Seti-merenptah*, truthful, support me! I am thy son. Separate my weakness from what made it exist.

¹ Literally, "destroys."

The sovereign of the two parts of Egypt, who is RAMENMA, truthful, the son of RA, who is *Seti-merenptah*, truthful.

Chapter to bring out the day and to pass through *Ammah*.¹

Speech of OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, of the son of RA, of his loins, who loves him, Master of Diadems, who is *Seti-merenptah*, truthful; he says: Health to you, lords of justice, who are free from iniquity, and who are living for ever, for the double period of eternity! (The OSIRIS, King, Master of the Two Lands) who is RAMENMA, truthful, the son of RA, of his loins, who loves him, the Master of the Diadems, who is *Seti-merenptah*, come to us; he is powerful by his qualities; he is master of his (magical) virtue, he is endowed with protective (formulæ). Deliver the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, the son of RA, Master of the Diadems, who is *Seti-merenptah*, of the crocodile of this tank of the just. His mouth is his, he speaks by it. Let him be granted liberty to act in your presence, because I know you: I know your names; I know this great god to whose nostrils you present exquisite things. *Rekem* is his name; he passes to the eastern horizon of heaven, *Rekem*; he departs, I depart; he is safe, I am safe. May I not be destroyed on the *Mesak*! May the impious not take possession of me! Do not drive me from your doors, do not close your arms for the OSIRIS, King, Master of the Two Lands, who is RAMENMA, truthful, for the son of RA, of his loins, who loves him, the Master of the Diadems, who is *Seti-merenptah*, truthful, because (my) bread is in *Ta*, and my drink is in *Tep*. My arms are

¹ Chapter lxxii. of the *Todtenbuch*.

united in the divine house which my father has given me. He has established for a dwelling above the earth; there are corn and barley in it, the quantity of which no one knows. A festival is celebrated there for me by my son, of my body. Give me funereal offerings, incense, oil, and all good and pure things, upon which the gods feed. The OSIRIS, King, RAMENMA, truthful, the son of RA, of his loins, who loves him, the Master of the Diadems, the Sovereign with the joyous heart, *Seti-merenptah*, truthful, exists for ever under all shapes which please him, he navigates in ascending and in descending the plain of *Aam*, he is united to life for ever in the plains of offerings. It is I, the double lion.

Said by OSIRIS, King, Master of the Two Lands, *Ramenma*, truthful, by the son of RA, who loves him, *Seti-merenptah*, truthful: Oh! keep that destroyer of my father for me, the OSIRIS, King, Master of the Two Lands. RAMENMA, truthful, for he is my father who is under my legs which rise, OSIRIS, son of RA, Master of the Diadems. *Seti-merenptah*, truthful, strike him with thy hand! Search him, for he is taken, he is taken by thy hand. OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, thou shalt not grow weak! NU comes to thee, she hides thee as a great uniter. Thou shalt not grow weak, she unites herself to thee, she protects thy weakness, she collects thy limbs, she unites thy heart to thy bowels, she has placed thee among living essences. OSIRIS, King, Master of the Two Lands, RAMENMA, truthful, before the good god, Lord of *Taser-t*.

Said by OSIRIS, King, Master of the Two Lands, RA-MENMA, truthful, son of RA, of his loins, and who loves him, the Master of the Diadems, *Seti-merenptah*, truthful: O,

¹ Chap. lxxxix. of the *Todtenbuch*.

ravishers ! (O) runners ! Oh ! do not seize me,¹ great god ; grant that that soul of mine may come to me in every place where I shall be. If thou delayest in leading this soul to me in every place where I shall be, thou wilt find the eye of HORUS placing itself against these in the same way as the watchers. Is it that he lies down of those who lie down in Heliopolis, a country where there are thousands of towns ? If my soul, with which is my state of elect,² is brought to me in every place where I shall be, thou shalt have laboured, guardians of heaven and earth ! for this soul of mine ; (yet) if thou delayest in making my body see its soul thou wilt find the eye, HORUS, placing itself against thee in the same way (as the watchers). O (you), these gods who tow the boat of the Lord of Multitudes, who lead heaven to hell, who clear (the path)³ of NU, who make the soul approach the mummy, its hands full of bonds, seize and grasp with chains, destroy the enemy. The boat rejoices, the great god passes in peace ; behold, you have granted that this soul may issue from OSIRIS, King RA-MEN-MA, truthful, with his legs, on the eastern horizon of heaven, for ever, for ever."

Words of OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA-AAT-RA, truthful, of the son of RA, loving PTAH-SUKAR, of the Master of Diadems, who is *Seti-merenptah*, truthful. He says : Let the great ones pass behind me. May these limbs of mine never grow weak !

The OSIRIS, King, Master of the Two Lands, who is RA-MEN-MA-RA, truthful, the son of RA, of his loins, who loves him, the Master of Diadems who is *Seti-merenptah*, truthful, says : NU, support me ! I am thy son. Separate (my) weakness from what makes it exist. OSIRIS, King, Master

¹ Literally "him."

² *Khu*.

³ Cf. *Todtenbuch*, chap. lxxxix. 5.

of the Two Lands, who art RA-MEN-MA-RA, truthful, son of RA, of his loins, and who loves him, Master of the Diadems, who art *Seti-merenptah*, truthful, I have given thee thy head ; of thy body there shall not grow weak any of those limbs of the Master of Diadems, who is *Seti-merenptah*, truthful.

END OF THE SARCOPHAGUS OF SETI I.

APPENDIX.

It has been said that the tombs of Seti I.¹ and Merenptah I.² give a different version of the Book of Hades, completely different from that which the other tombs and the sarcophagus of Seti I. present. The following is the version from the tomb of Seti I. :—

GATE.

The god arrives at this pylon and enters this pylon : this great god is adored by the gods who are there.³

The pylon *Neb-hau*,⁴ the lower part of which is injured.

At the entrance *Ma-ab*, in the interior six male mummies, the gods and goddesses also are in opposite them.

Come to us, Inhabitant of the Horizon, great god, who opened the refuge ! Open.

In Champollion's copy the representation of the pylon is accompanied by a large scene which, perhaps, takes the place of that of the Psychostasis, and which is described thus :

The god HORUS presenting the *Pharaoh-Osiris* to his father OSIRIS, assisted by the goddess of Amenti.

Door of the serpent *Set-m-ar-f*.⁵

¹ Champollion, *Notices*, Vol. I., p. 432 and 770 to 775.

² Id., pp. 827 and 829.

³ Id., p. 772.

⁴ Id., p. 773.

⁵ Champollion, *Notices*.

He who is on this door opens to RA. *Sau* says to *Set-m-ar-f*: Open thy gate to RA; draw back thy door for *Khuti*. He will illuminate the darkness and the shades, and will place light in the concealed dwelling. The door closes after the entrance of this great god, and those who are in this pylon cry out when they hear this door closing.

SCENES.

FIRST LINE.

Twelve bearers of forked sticks. Twelve bearers of the *Devourer of the coils* from which heads issue. Twelve bearers of the rope from which the hours issue. The Devourer is a serpent which has twelve human heads on his back. The rope is double, and over it twelve stars; it terminates at a standing mummy, *Kena*, which is opposite the other persons.

SECOND LINE.

The boat and the Infernals. Twelve persons, standing, their arms wrapped up in yellow, blue or red mantles; the concealed arms, *bearers of mysteries*. Eight gods of the temples. Four gods who dwell there.

THIRD LINE.

Tuanti, the Infernal *Horus*, standing, and leaning on a staff, before a funereal couch made of the serpent *Nehap*, which supports twelve mummies, *those who*

accompany Osiris, the sleepers who are in repose. Four persons, between whom is written the word *Khasit*, lowering their arms in sign of adoration.

LEGENDS.

FIRST LINE.

RA says to them: Take your staves and strike. Go, O you, against the Devourer! Oh! strike on him. Let the heads come out of him, and let him draw back. They say to RA: Our staves are for RA. We strike the evil-doing serpent, O RA, because he has eaten the heads. They issue from his coils; he draws back. These are the gods who are in the boat. They drive *Apap* from Nu, and they raise themselves in hell. They drive away *Apap* far from RA, in Amenti, (where) the infernals guide this god. Their food is (made) of bread, their drink of the liquor *Peser*, their refreshment is of water. Offerings are made to them on earth because they drive away the impious far from RA in Amenti.

These are the gods who sacrifice the evil-doers to overthrow the enemies of RA. They strike the wicked one and make the heads which were in him come forth. (RA) says to them: Make the wicked one retreat; make APAP draw back. Let the heads which were in him come forth. Let him perish. He calls them: He is destroyed, oh eaten heads; you that were eaten, you that were devoured Come out of him. (RA) calls them and they come out of him whose coils had absorbed them to raise himself over them. Now the heads had entered their coils, because this serpent does not see, does not feel, does not hear; he

feeds on their cries, he lives on calling on himself. Their food is of offerings (made) on earth, when RA issues from hell. Oblations are made to them as they remain under trees. (RA says): Pull the rope, tear (it) from the mouth of *Ken*! Make your hours come forth. Take your opportunity for yourselves, by them, and place yourselves in your dwellings. (When) the rope which has entered Aken comes out, the hour is not (yet) born: RA calls it, and it puts itself in its place, for ANK swallows the rope.¹ They say to RA: The rope is with *Ak*, and the hours are with thy divine (soul?), RA, when thou shinest, thou whose body is the most mysterious of things, their food is (made) of bread, and their drink of the liquor *ʿeser*, their refreshment is of water. Offerings are made to them on earth because they make (?) the rope rise (?) out of him.

SECOND LINE.

The great god is towed by the Infernals. They say to RA: Towing for thee, great god, the Master of the Hours, acting according to what is in the earth: the gods live by his powers, and the elect (by) the sight of his shapes. RA says to them: Power to you, towers; holiness to you, towers! I come for the things of hell. Tow me towards the dwelling of stable things. Free yourselves on this mysterious mountain of the horizon.

They possess the mystery of the great god, the dangerous (?) (when) those who are in hell see him, and (when) the dead who burn in *Ha-ben-ben*² see him, on the spot,

¹ Cf. the *Oknos* of the Greek, (Pausanius, x. 24), and the Festival of the Ap at Acanthopolis (Diodorus, i. 97).

² *Ha-ben-ben* was the name of the great temple of Heliopolis.

where the body of this god is. RA says to them: "Let us take, O you, my image, embrace your mysteries in *Ha-ben-ben*, in the place where my body is, which is with me. Mystery to what is in thee! The mystery of hell is what your arms conceal. They say to RA: "That your soul may in heaven, Inhabitant of the Horizon, let thy shadow ascend to the refuge. May thy body be on earth, thou who dwellest in heaven; we give him RA in him. RA (?) feed thyself and unite thyself to thy body, which is in hell. Their food is (made) of the nutriment of *Ternet*, in which the souls repose. Offerings are made to them on earth because they see the light in hell.

They are at the gate of *Ha-ben ben*; they see what RA sees; enter with his mysterious image and examine what the great ones bring. RA says to them: My food is your food, my nutriment is thy nutriment. You are those who are with my mysteries. Here I am to protect my mysteries which are in *Ha-ben ben*. Glory to you! that your souls may live. Their nutriment is the nutriment of *Khuti*.

Tuanti says to them:² O God, who dwelleth in hell, who art with us and the sovereign of Amenti, you who cheer yourselves in your places and who recline on your beds, raise up your flesh, unite your bones, close together your limbs, collect together your flesh that the agreeable breath be wafted to (your nostrils.)

THIRD LINE.

Tuanti says to them: O Gods, who dwell in hell, who are with the sovereign of Amenti, who cheer yourselves

¹ Form of Ra, cf. *Litany of the Sun*.

² This end is the beginning—out of its place—of the following line.

in your places and who are reposing on your heads, raise up your flesh, unite your bones, close together your limbs, bring together your flesh, that the agreeable breath be wafted to your nostrils. Overturning to your coffins, carrying off to your headdresses¹ that your divine eyes may glisten. See the light by them. Arouse yourselves from your swoon! Receive for yourselves your fields in the plain *Neb-hatap-u*. Fields are yours of this plain, and its water is yours. Unite, thanks to me, fields in *Neb-hatap-u*. Their refreshment is of water. NEHAP is he who places their bodies; their souls arise there towards the plain of *Aam*, which is given (to them) to refresh themselves there. This land produces their food and their meat, their refreshment is of water. Offerings have been made to them on earth as to the mummy which reposes on its bed.

They are in the circuit of this *Khaset*, there is an uræus erect in this *Khaset*. The water of this *Khaset* is on fire. The gods of the earth and the souls of the land do not descend towards this *Khaset*, on account of the flame of this uræus. This great god who is in hell lives on the water of this *Khaset*. RA says to them: Oh! return to gods and souls, the holy *Khaset*, given for the water which is in *Anker*. The water of this *Khaset* is OSIRIS,² and this tank the inhabitant of hell. Thy fire being burning, be devouring for the mouth of the souls, which rise towards thee. O OSIRIS, thou dost not perish! O *Khaset*, thou dost not perish. The gods do not take possession of it, and take care of his water. Their food is (made) of bread, and their drink of the liquor *t'eser*, their refreshment is of water. Offerings are made to them on earth as to the

¹ Ant, instead of Apent.

² The assimilation of Osiris to water is known by other texts.

destroyer in Amenti. *Neb-hatap-u*,¹ these are fields of this plain for you, and its water is yours. Return to, thanks to me, fields in *Neb-hatap-u*. Their refreshment is of water, *Nehap* is he who places their bodies. Their souls rise towards the plains of *Aam* to take possession of (their tanks).

¹ These last sentences, which have already been given, are wrongly repeated here.





SCARABÆI OF AMENOPHIS III.

TRANSLATED BY
S. BIRCH, LL.D., D.C.L.

AMONGST the various monuments of Amenophis III. important information is afforded by three large scarabæi, which record as many historical facts. This class of monuments is exceedingly rare, and almost limited to the reign of Amenophis III. The scarabæi here translated have been published as follows : the first scarabæus, recording his marriage with the queen Tai or Tii, an event which took place before his tenth regnal year, has been published by Rosellini, *Monumenti Storici*, Tav. 44, 1, and translated by the same author in his *Monumenti Storici*, Tom. III., pl. 1, p. 263. The second scarabæus, recording the lion hunts of the same monarch, has been published *Zeitschrift für Ägyptische Sprache* 1880, p. 81; the

third, from two different examples, by Dubois, *Pierres Gravées*, 1747, pl. 22, and by Young, *Hieroglyphics*, 1828, pl. 13, and although not translated entirely is often alluded to by Egyptologists. The fourth scarabæus, in the Vatican at Rome, has been published by Rosellini, *Monumenti Storici*, Tav. 44, 2, and imperfectly translated by him in the same work, *Monumenti Storici*, Tom. III., pl. 1, p. 263. Attention to its correct meaning was first called by Hincks, *Trans. Royal Irish Academy*, Vol. XXI., Part I., 1843. This is the most important of the series, showing, as it does, the commencement of the disk heresy, and from it a chronological deduction has been drawn as to the probable date of the reign of Amenophis III. Examples of the 1st and 3rd scarabæi are in the British Museum, Nos. 4095-4096.



SCARABÆI OF AMENOPHIS III.

I.

- 1 The living HORUS, the Strong Bull, crowned by Truth,
- 2 the Lord of Diadems, establishing laws, pacifier of
- 3 the two countries, great warrior,¹ smiter of the Eastern
foreigners,² King of the Upper and Lower Egypt.³
- 4 NEB MA RA, Son of the Sun, AMENHETP,⁴ the ruler of
the Thebaid, the Giver of Life, the Great Royal Lady⁵
TII, the living; the name of her father was IUA,
- 5 the name of her mother was TUAU.
- 6 She is the wife of the powerful King.
- 7 His southern frontiers are to the Karui,⁶
- 8 his northern are to
- 9 Naharaina.⁷

II.

- 1 The X year under the Holiness
- 2 of the Horus, the Strong Bull crowned with Truth.
- 3 lord of diadems, establisher of laws, pacifier of the two
countries, golden hawk and great warrior
- 4 smiter of the Eastern foreigners, King of Upper and

¹ *aa xeps*, see Pierret, *Vocabulaire*, voce *xeps*.

² *Satu*.

³ As of the orbit of the Upper and Lower world.

⁴ Amenophis III.

⁵ Wife, queen.

⁶ Gallas.

⁷ Mesopotamia.

- Lower Egypt, Lord doing things, NEB MA RA approved of the Sun.
- 5 Son of the Sun, AMENHETEP, ruler of the Thebaid, giver of life, the great royal lady TI, the living.
- 6 The name of her father was IUA,¹
- 7 The name of her mother was TUAA, the marvel
- 8 brought to his Holiness the living and well, the daughter of the chief of Naharaina³
- 9 SATHARNA,⁴ KIRIKAIBA.⁵
- 10 The chief of her women
- 11 317 persons.

III.

- 1 The living HORUS, the Strong Bull, crowned in Truth,
- 2 the Lord of Diadems, establisher of laws, pacifier of two countries,
- 3 Golden Hawk, great warrior, smiter of the Eastern foreigners, King of Upper and Lower Egypt.
- 4 NEB MA RA, Son of the Sun, AMENHETP,⁶ ruler of the Thebaid of his race, Giver of Life, (and)
- 5 The Queen, TII, the living ; the number of lions
- 6 brought⁷ by His Majesty, by his own shooting, beginning
- 7 from his first year, and continued to his tenth, fierce
- 8 lions, 102.

¹ Lord of the Vulture, Neben or Eileithyia and the Uræus, Buto.

² The division of lines not marked here.

³ Mesopotamia.

⁴ Or Sathlana.

⁵ Kirgip, Brugsch.

⁶ Amenophis III.

⁷ *an*, brought as tribute.

IV.

- 1 The year XI., the 1st of the month Athor,¹ under
 2 the Holiness of the HORUS, the Strong Bull, crowned
 with Truth, the Lord of Diadems,
 3 establisher of laws, pacifier of the two countries, great
 warrior,²
 4 smiter of the Eastern foreigners,³ King of Upper and
 Lower Egypt, NEB MA RA, Son of the Sun.
 5 AMENHETP,⁴ Ruler of the Thebaid, Giver of Life, (and)
 the Great Royal Lady TI, the living.
 6 His Majesty ordered that the tank of the Great Royal
 Lady (Queen) TI should be made
 7 in the city of TSARUKHA,⁵ *excavating* its length
 8 3600 cubits, its breadth 600 cubits, his Majesty made
 the great festival
 9 of the waters of the month of Athor, the 16th day, his
 Majesty *sailed*⁶ in
 10 the barge (named) Atennefru⁷ within it.

¹ The third month of the *S'a*, or first season of the year.

² *Aaxeps'*, great man of the sword, or scimitar.

³ *Satu*.

⁴ Amenophis III.

⁵ Mansourah, Brugsch, *Geogr. Dict.*, p. 986, reads *em dema en Tsarutha*.

⁶ Or, "rowed," apparently *χεν*, the text here badly given by Rosellini, *loc. cit.*

⁷ "The most beautiful disk," or "orb," or "of the most beautiful disk."



DREAM OF THOTHMES IV.

 TRANSLATED BY
S. BIRCH, LL.D., D.C.L.

THIS inscription is found upon a tablet, the lower part of which is much injured, about 14 feet high, placed before the breast of the Great Sphinx at Gizeh. This inscription was first copied by Salt, in 1820, when it was in better condition than the subsequent copies show. His MS. copy is in the British Museum, with other drawings and papers, entitled *Memoirs on the Pyramids and the Great Sphinx*, fo., 1820. Salt's copy was first published by Young, *Hieroglyphics*, fol. Lond., 1828, pl. 80, and a subsequent republication of Salt's copy was given in Vyse, *Appendix to Operations carried on at the Pyramids of Gizeh*, 8vo, Lond. 1842, Vol. III., pl. 6. It was subsequently published by Lepsius, *Denkmäler*, Abth. III., Bl. 38,

and a portion of it by Brugsch-Bey, *Zeitschrift für Aegyptische Sprache*, 1876, se. 89, who first gave a translation of the most important portion of the text relating to the dream. A translation of part of the contents had been given by me in the above cited work of Vyse, p. 114, and following. The present translation is the first given of the whole, and a collation of the different texts has been made for the purpose. It is indeed to be regretted that the monument has been so much injured, as otherwise the wanting portion would have contributed still more to the history of the Sphinx. It would appear, from the inscription, that the Sphinx was a representation of the king Cephren, the successor of Cheops; that the dream of Thothmes IV. happened when the king was still a youth and had not yet mounted the throne, and that in remembrance of the dream, as soon as Thothmes had ascended the throne, he proceeded to fulfil the injunction laid upon him in his dream by the god.

DREAM OF THOTHMES IV.

At the top of the tablet is the Hut, and right and left the Sphinx, on an edifice like the façade of a tomb of the 4th dynasty, adored by Thothmes IV. The inscriptions read :

The King of Upper and Lower Egypt, the Lord of the two countries, MEN KHEPERU RA, TAHUTIMES (THOTHMES), Crown of crowns, Giver of Life, gives incense and water.

Above the Sphinx is

HAREMA χ HU (HARMACHIS) says I give great power to the Lord of the two countries, TAHUTIMES, Crown of crowns.

On the left side Thothmes IV. offers a jar to the Sphinx.

The King of Upper and Lower Egypt,¹ Lord of the two countries, MENKHEPERU-RA, Giver of Life, established and powerful like the Sun.

Over the Sphinx :

HAREMA χ U (HARMACHIS). The speech. I give a strong life to the Lord of the two countries, TAHUTIMES, Crown of crowns.

Between the two scenes is

The speech. I have given to be crowned MEN KHEPERU RA,² on the throne of SEB, TAHUTIMES,³ Crown of crowns in the dignity of TUM.

¹ As of the Upper and Lower orbit of the sun:

² Thothmes IV.

³ Harmachis.

The text then follows—

- 1 The year 1, the 19th of the month Athor, of the sanctity of the HORUS, the Powerful Bull, image of rulers, Lord of diadems, establisher of kingdoms like TUM, Golden hawk, rich in years, destroyer of the Ninebows, King of Upper and Lower Egypt, MEN KHEPERU RA (Son of the Sun of his race, TAHUTIMES, Crown of crowns), beloved of giver of life, stability, and health, like the Sun immortal.
- 2 The living good god, Son of TUM, support of HAREMAḲU, the living Sphinx of the entire Lord, crowns the chief son,¹ made of his substance, formed of KHEPERA, created by KHEPERA in the likeness of his strength,² the image proceeding to the earth in his form as HAREMAḲU, father of the King of Upper and Lower Egypt,³ most beautiful,⁴ agreeable to the circle of the gods, purifying ANNU,⁵
- 3 protecting its peace, protecting the abode of PTAH-[KA],⁶ giving what is due to TUM, carrying it to him who is the South wall,⁷ making memorials in the daily course⁸ to HORUS, making all things, seeking out the glories of the gods of the North and South, building their abodes in making all their substance,⁹ the son of the Sun of his race, TAHUTIMES,¹⁰ Crown of crowns, like the Sun.

¹ The word here is apparently *sa*, "son," perhaps of the sun.

² *her me hekut f*, uncertain phrase.

³ *su ḫeb*, or of the Upper and Lower world.

⁴ Perhaps Nebui.

⁵ Heliopolis.

⁶ Memphis.

⁷ Ptah, one of his titles.

⁸ Ameni.

⁹ Paut.

¹⁰ Thothmes IV.

4 The substance of HORUS, on his throne, MENKHEPERU-RA, Giver of Life. Then His Majesty was like a young Anepu¹ like a young HORUS, in the Lower country ;² his beauties, like the sustainer of his father, seen like a god himself, rejoicing on account of it, the soldiers, the princes, and all the leaders ; he was in his strength by his exaltations.

5 He doubled the circle of his riches like the Son of NUT. Then he made a hunt for his enjoyment *in* the Hill of the Southern wall,³ in its direction North and South, to shoot at a mark with bronze bolts, to hunt the lions of the gazelle land,⁴ journeying in his chariot, his horses fleeter

6 than the wind, with two of his followers ; they did not perceive any one. Then it was an hour of giving rest⁵ to his servants, at the time HAREMAXU selects to be with SEKAR in Rusta, Ranen is in Tsammut⁶ above with (*to*) *Isis, Lady of the Wall of the North, Lady of the Wall of the South,*

7 SEKHET, resident in Khas,⁷ SET-APEP, the Great Enchantress, in the holy place from the first beginning to the place of the Lords of Kharkar,⁸ the holy road of the gods to the western horizon of Annu.⁹ Then the form of the Sphinx of KHEPERA reposed in this place, the greatest of spirits, worthy in honour, rested upon it, were

¹ Anubis, or youth.

² *χελ*.

³ The Acropolis of Memphis.

⁴ Desert.

⁵ Desert.

⁶ A doubtful phrase. Brugsch reads "grains of corn, with flowers." It is known as *Gemi*, *Pakemis*, or *Pasemis*.

⁷ Xoïs.

⁸ Babylon.

⁹ Heliopolis.

- given to it the houses of Ptah-ka¹ and every town which was in its district. Their hands adored its face,
- 8 having great offerings for his being.² One of these days it happened a journey was made by the Prince TAHUTIMES³ journeying at the time of noon. A rest it was he made in the shade of this god ; it (sleep) fell on him, dreaming in slumber at the moment of the Sun being in the zenith,⁴
- 9 he found the sanctity of this noble god speaking with his own mouth, as a father speaks to his son, saying: Look at me ! behold me, my son, TAHUTIMES,⁵ I am thy father, HAREMAKHU,⁶ KHEPRA, RA, TUM, will be given to thee my kingdom.
- 10 upon my seat dwelling amidst the living. Thou will bear the Upper and Lower crown on the throne of SEB, the heir.⁷ Every land in its length and breadth with (which) the beaming eye of the Lord entire lightens will be thine. Supplies will be thine of the product of the two countries, and the great tribute of every land, the duration of a long time of years. My face is to thee, my heart is to thee.
- 11 Consider as if you were encircled by all my special flesh, the sand of the country encroaches on me, on that which is my existence. Answer⁸ me that you will do me what is in my heart. I shall know to say thou art my son, my true helper ; come nearer, let me be with you, I am

¹ Memphis.

² *Qa*, "Genius."

³ Thothmes IV. before his accession to the crown.

⁴ The Horus.

⁵ Thothmes IV. before his accession to the crown.

⁶ Harmachis.

⁷ *Repa*, "youth," Brugsch.

⁸ *An-na*, uncertain.

- 12 conducting thee. (When) he had finished this speech, the
 prince awoke; he listened to these, he recog-
 nized the words of that god; he made silence in his
 own heart. He said, let us go to the temples of
 the country let us They dedicate offerings to that
 god,
- 13 give ye tribute to him of cattle bread, beer
 and incense; we raise our hands to the protector
 noble
- 14 The KHAFRA, the image made to TUM,
 HARMACHIS,
- 15 gifts in the festivals (of Egypt),
- 16 in all places numerous were
- 17 of His Majesty, who was at
- 18 of KHEPRA¹ in the western horizon of Annu²
- 19 was done.³

¹ The god, form of Ra.

² Heliopolis.

³ This latter portion is in Salt.





THE FOUNDATION OF THE TEMPLE OF THE SUN OF HELIOPOLIS.

POETICAL TEXT WRITTEN ON A LEATHER ROLL.

TRANSLATED BY
LUDWIG STERN.

THE leather roll which contains the following record of the XIIth dynasty was secured by Dr. Brugsch in 1858, at Thebes, and sold, after his return in 1859, to the Royal Egyptian Museum at Berlin. It remained unknown till 1874, when I published the texts, in facsimile, with a transcription, in the *Zeitschrift für Aegyptische Sprache* of Berlin. Though I recognized its contents as referring to the foundation of the Temple of Heliopolis, yet it was not without an appeal to the indulgence of the candid reader, that I ventured a translation of a text so full of difficult phrases and obsolete words. Dr. Reinisch republished the hieratic text in his *Chrestomathy*, VOL. XII.

mathy; Dr. Birch, the transcript in his reading-book of *Egyptian Texts*; and Dr. Brugsch gave a short analysis of its contents in the recent edition of his *History of Egypt*. The following translation is a revision of my first attempt.

The document refers to the foundation of a Temple of the Sun, in the 3rd year of the reign of Usertsen I. This king having ruled for several years, together with his father Amenemhā I., the date of the present account ought to fall into this co-regency; and in my first attempt I even thought the father himself alluded to in the text. But, after due consideration, I abandoned this supposition, since, if this were the case, we should expect him to be introduced with his full titles. There can be no doubt that the temple, the foundation of which is described here, is the temple of Horus and Tum, the rising and the setting sun, at On or Heliopolis. It is the famous "House of the Sun," mentioned in the prophecy of Jeremiah (xliiii. 13): "He shall break also the images of Beth-Shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire."

RECORD OF FOUNDATION.

1 The year 3, month Athor, of the reign of the King of Upper and Lower Egypt, KHEPER-KA-RA, the Son of the Sun, USERTSEN I., may he triumph and live for ever !

2 The King¹ was crowned with the double crown,
there was a sitting in the hall,
a council of his attendants.
the counsellors of PHARAOH, may he live !

3 and the great ones for the place of the foundations.²

4 "Come, let my Majesty order the works,
let me think duly of the glories.

5 Henceforth I will make monuments
and erect carved columns to the Double Harmachis.³

6 He created me to do what becomes him,
to fulfil what he ordered to do.
He made me overcome⁴ this country,
he took note and inclined, (?)

7 he bestowed on me his protection,
illustrating what is in the eyes (?).
Let me do the same in his love,

.

8 I am a king of his making ;
a monarch long-living, not by the father (?).
I occupied as a mere child, not yet worshipped,

¹ Read *sutn*, instead of *ât*.

² For *ââtu*, as given in the edition, might be read *senentu*'. The meaning of some expressions is suggested by a similar inscription in Mariette's Karnak, pl. xii.

³ Read *en Hor*, instead of *Hor*.

⁴ Read *ken-â* (beating man), instead of *nau-â*.

- 9 in the egg already I was a superior of the road of
ANUBIS. He exalted me as lord of both parts,¹
10 as an infant not yet gone forth.
He anointed my forehead as lord of men,
11 creating me as chief of mortals.
He placed me into the palace,
as youth not yet come forth from my mother's womb.²
12 He gave me his length and his width,
and I have a name in his being victorious.
He gave me the land, I am its lord,
and I penetrated unto the souls in the heights of heaven.
13 Let me do good deeds³ to him who made me,
let me conciliate the god by offerings to him.
. his son
14 He ordered me to occupy what he had occupied.
I come, O HORUS, examiner of the body.⁴
I established the offerings of the gods,
15 and I shall make works in the house of father TUM.
May he give increase as he made me begin (?).
16 I shall fill his altar upon earth,
and I shall build, while I abide.
There will be a remembrance of my benefits in his house.
17 Let my name be the temple, my monument the lake.
Immortality is a glorious deed.
18 There is no calculating a king of age out of his works,
they will not know (how) to name him, (?)

¹ Read *pesesti* "both parts of Horus and Set," as it is found elsewhere. Lepsius, *Denkm.* III. 5, 2.

² Compare: "when thou comest from the *dh̄ti* of thy mother." Lepsius, *Denkm.* VI. 115, 19.

³ *Māars* perhaps to be explained: "success, good deed, happiness." Comp. Goodwin in the *Zeitschrift*, 1876, p. 103.

⁴ An epithet of Horus, *dh̄p-zet.*, which I have met with in another instance. Mariette, *Karnak*, xvi. 39.

unless his name be engraved.

19 There is no desolation by the effect of time, the works
will last,

it is a striving for glories ;

20 it is an enterprise of a perfect name ;

it is the watching over an eternal work."



PART II.

- 1 They spoke thus, the King and the counsellors,
and these replied to their god :
“ HU is (in) thy mouth, and SA is within thee.¹
- 2 O long-living ruler ! thou plannest² and it is so.
King crowned as uniter of both countries.
to extend (the cord) in thy temple.³
- 3 Magnificent, when the morning is looking
upon the glories of the age !
- 4 They all will not finish it without the lord,
thy Majesty is now the eyes of everybody.
Let large statues be made for thy monuments in the house
of the gods
- 5 to thy father, the Lord of the Great house,
TUM, the bull of the circle of the gods,
- 6 who makes thy house, its construction of hard stone ;
let it be made with a sculptured idol,
let thy statues be placed in the interior
on pedestals⁴ everlasting.”
- 7 The King himself said :
“ Chancellor and intimate counsellor,
chief of the treasure house,
- 8 chief of the mysteries of THOTH,
it is proposed to execute the work ;
the Majesty likes to have it made.
- 9 Let the superintendent in this matter

¹ The gods of eloquence and wisdom.

² Read *sexeru'* instead of *sexer'*,

³ To extend the cord is to lay the foundation.

⁴ Read, *em ànut*, but the meaning is doubtful

carry it on as is desired.

Let everybody be vigilant,

10 let them make it void of fatigue.

Let every ceremony required be done,

11 and let the foreman perform it.

Thy hour is a time for doing it,

12 since it becomes thee to order the things (?);

let the beloved place arise,

13 Order the workmen

to perform as thou art charged."

The King (rose) with the diadem and double pen, all men following him. The lecturer read the holy book, while extending the cord and laying the foundation on the spot to be occupied by this temple.¹

Then his Majesty departed ²

¹ Almost the same expressions are found in a text of the time of Thutmes III., in Mariette's *Karnak*, 15, 25. Here the King extends the cord with his own hands.

² It is impossible to give a sure translation of the lost lines of the text, explained only conjecturally in the *Zeitschrift*. In line 18 I discern the groups "the South and the North;" *anen su*, will be rather "he returned."





INSCRIPTION OF AMENI-AMENEMHA.

TRANSLATED BY

S. BIRCH, LL.D., D.C.L.

THE following inscription, which is found in one of the entrance halls of the well-known tomb at Benihassan, has been translated by Birch, *Transactions of the Royal Society of Literature*, Vol. V., 1856, p. 212, and by Brugsch-Bey, *Histoire d'Égypte*, 4to, Leipzig, 1859, p. 55–56, again in his *Geschichte Aegyptens unter den Pharaonen*, p. 139 and foll., and by Reinisch, *Aegyptische Chrestomathie*, fo. Wien, Taf. 1, 5. It is also translated by M. Maspero, *Recueil de Travaux relatifs à la Philologie et à l'Archeologie Égyptiennes et Assyriennes*, 4to, Paris, 1879, Vol. I., p. 160. It occurs in a hall, or chamber, leading into the celebrated tomb of Beni-hassan, and refers to one of the ancestors of Chnumhotep, whose inscription is also given, containing the account of the hereditary investiture of

his family with the governorship of the district Mah, or Sah, known, at a later period, by the name of Antinöe. These inscriptions throw some light on the condition of Egypt under the XIIth dynasty, and the present one records the famine which then prevailed, similar to the great seven years' famine recorded in the Book of Genesis. Dependent upon the annual increase of the Nile, which sometimes failed, Egypt was occasionally subject to famines, and these, at the time of the XIIth dynasty, were so important that they attracted great attention and were considered worthy of record by the princes or hereditary lords who were buried at Beni-hassan. Under the XIIth dynasty, also, the tombs of Abydos show the creation of superintendents or storekeepers of public granaries, a class of functionaries apparently created to meet the emergency, while the disturbance of the level of the Nile, at Samneh, points to the cause of deficient inundations. The text is given, Lepsius, *Denkmäler*, Abtheilung II., Bd. IV., Bl. 122. The person who narrates his merits in the text is Ameni, surnamed Amenemha.

INSCRIPTION OF AMENI-AMENEMHA.

- 1 The year 43 of the sanctity of the HORUS, life of the born, the King of the South and North, RA-KHEPER-KA, ever-living.
- 2 Lord of Diadems, life of the born, golden hawk, life of the born, son of the SUN, USERTESEN (I), ever-living, for ages.
- 3 in¹ the 25th year, in Mah, of hereditary chief the officer² AMENI justified.
- 4 The 43rd year, the 15th of Choiak, Oh, all who love life (and) hate
- 5 death, say³ thousands of food and beer, bread, oxen, geese,
- 6 for the person⁴ of the hereditary chief functionary, great one of Mah, guardian⁵ of Syene, superior⁶ superintendent of prophets, AMENI justified, I followed my lord in his
- 7 sailing up the river to overthrow his enemies in the four⁷ foreign lands; I sailed up as the son of a chief chancellor, general of troops, the chief of Mah.
- 8 as the representative⁸ of my old father, the favoured of the palace, beloved⁹ of the court, I passed

¹ *xeft* used as *her*, "when," or "in."

² *Am-tut* "gracious hand."

³ May Osiris give.

⁴ *qaa*, "double," Maspero.

⁵ *Nem*, "lesser guardian."

⁶ *Her* may apply to Syene.

⁷ The cipher four occurs in the text, perhaps by error.

⁸ *Em atten*, *sa aten* is an officer.

⁹ *Meri*.

- 9 to Kash¹ sailing up. I led things everywhere ;
 I brought all my tribute—my favour it reached as far as
 the heaven.
- 10 His Majesty went, and came round in safety ; he over-
 threw his enemies in the vile Kash. I came, following
 him, protecting²
- 11 no loss of my troops. I sailed up to bring the treasure
 of gold³ to the sanctity of the King of the South and North
 RA- χ EPER-KA, ever living for ages.
- 12 I sailed up with the hereditary chief, the prince, eldest
 of his race, AMENI. May he live and be well ! I went with
 my number⁴ of 400 of all the picked men of
- 13 my troops, I came in safety. I did not lose any of
 them. I was rewarded ;⁵ I was praised on account of it
 by the kings.⁶

¹ Aethiopia.

² *Em, sept, her*, no one was wanting of my warriors. Brugsch. "As a brave one."

³ All sorts. Maspero.

⁴ Or body.

⁵ *s'a na*.

⁶ The two monarchs at the time reigning together.

LEFT SIDE.

- 1 I adored the Prince. I sailed up to bring the treasure to the city of Qaba,¹ with the hereditary chief, the governor of the district, the magistrate USERTESEN. May he live and be well! I sailed with my body of 400
- 2 of all the brave men of Mah. I brought in safety my troops; certainly I did all I said. I am a favoured chief, very much beloved, a ruler beloved of his district. I made a course of years
- 3 as ruler of Mah, and all the work² for the palace was done by my hand. I was appointed superintendent³ of the serfs of the temples of the gods of Mah, 3000 bulls with heifers. I was
- 4 praised on account of it by the palace for the yearly produce of cattle. I worked the whole of Mah⁴ with abundant labourers.⁵ No little child have I injured; no widow have I oppressed; no fisherman have I hindered; no shepherd have I detained; no
- 5 foreman of five men have I taken from his gang out for the labour.⁶ There was no poverty in my days, no starvation in my time, when there were years of famine.
- 6 I ploughed all the fields of Mah⁷ to its southern and

¹ Coptos.

² Revenue. Maspero.

³ Brugsch made, "Behold the chiefs of the temples gave me thousands of bulls with their cattle.

⁴ Antinöe, or Beni-hassan.

⁵ Labouring feet, labours. Maspero.

⁶ Referring to the corvée, or forced labour.

⁷ Owner of the land. Brugsch.

northern frontiers. I gave life to its inhabitants, making its food ; no one was starved in it. I gave to the widow as to the

7 married woman. I made no difference between the great and little in all that I did. When the Nile made ¹ great waters, all types, ² all cultivation ³ all things, I did not take out of the fields. ⁴

¹ *r* or *ar*.

² *χεper neb*, all things to assume their forms. He who sowed was the master of the crop. Brugsch.

³ A mutilated word, ending *ruti*, determined by two parallelograms.

⁴ I did not take from the revenues of the field. Brugsch.



INSCRIPTION OF CHNUMHETEP.

 TRANSLATED BY

S. BIRCH, LL.D., D.C.L.

THE following inscription, taken from the celebrated tomb at Beni-hassan, belonging to a most remarkable family which flourished at the XIIth dynasty, has long been known. The text was first published by Burton, *Excerpta Hieroglyphica*, fo., Cairo, 1830, pl. 33-34, and afterwards, in a more complete and exact form, by Professor Lepsius, *Denkmäler*, Abth. II., Bl. 124 and 125. It is taken from the walls of a well-known sepulchre. The most important and historical portion has been translated by Brugsch-Bey, *Histoire d'Égypte*, 4to, 1856, p. 55; his *Geschichte Aegyptens*, 8vo, Leipzig, 1877, pp. 139, 143, 146, and the translation, *A History of Egypt under the Pharaohs*, 8vo, London, 1879, pp. 148, 149,

157, 158, comprising the first half; but the other portion, although not so interesting, is far more difficult. Later, a translation of the whole has been given by M. Maspero in the *Recueil des Travaux relatifs à la Philologie et à l'Archeologie Égyptiennes et Assyriennes*, 1879, p. 160 and foll. The contents show the old feudal constitution of Egypt, the power of the monarch over the principalities, the amount they paid, and the hereditary succession of the great nobles, as also the rights of women to the hereditary estates under the Crown.



INSCRIPTION OF CHNUMHETEP.

- 1 The hereditary chief, the royal relative, loving the god,¹
 governor
 2 of the lands of the East, XNUMPETEP, son of NEHERA,
 justified,
 3 son of the daughter of a chief, BEQAT, justified,
 4 has made a monument for the first time² to embellish³
 5 his district, he has sculptured his name for ever⁴
 6 he has embellished it for ever by his chamber
 7 of KARNETER,⁵ he has sculptured the name of his
 8 household, he has assigned their place.
 9 The workmen, those attached to his
 10 house, he has reckoned amongst his
 11 dependents of all ranks,⁶ he gave to
 12 all the ministers,⁷ it was as they were.
 13 his mouth said, granted me
 14 the sanctity of the HORUS adoring with truth, the Lord
 of Diadems adoring with
 15 Truth, the Golden Hawk the justified, the King of the
 South and North, RANUBKA, son of the Sun.
 16 AMENEMHA (II.), Giver of Life, established and strong
 like the Sun, immortal, to be

¹ Beloved of his god. Maspero.

² The first time he made any monument.

³ *Smenχ*, to fabricate or make; translated, throughout, "embellish," or "adorned," or "complete."

⁴ *Sruī*, some read, "made to flourish."

⁵ His tomb.

⁶ *χeft*, at this period *χeft*, replaces the face, and usually read "*her*."

⁷ *Net'en χet*, a kind of officers, a word like the *net'χet* of the Tablet of Canopus.

- 17 the hereditary chief governor of the lands of the East,
 18 HORUS, PA χ ET¹ to the succession² of
 19 the father of my mother in Mena-
 20 χ UFU, he set up to me
 21 the landmark of the South; he made
 22 the Northern like the heaven;
 23 he stretched the great river at
 24 its back,³ as was done to my father
 25 and mother,⁴ by the decree
 26 proceeding from the mouth of the sanctity of
 27 the HORUS, the second born, the Lord of Diadems, the
 second born,
 28 the Golden Hawk, the second born, the King of the
 South and North, RASATETPAB, son of the Sun.
 29 AMENEMHA(I.), Giver of Life, established and strong like
 the Sun for ever,
 30 he appointed him to be hereditary chief of the lands of
 the East, in Mena-Xufu;⁵
 31 he established the landmark⁶ of the South; he sculptured
 32 the Northern like the heaven; he stretched the great
 river
 33 on its back,⁷ its place in the East
 34 was Apollinopolis,⁸ to remain in the East.
 35 Came his sanctity doing away with

¹ The patron god. Brugsch reads, "these god as parents or makes the chief their priest." Perhaps of the East of Har-Pakhet.

² *Fai*, race.

³ In its middle. Maspero.

⁴ Father of my mother. Brugsch.

⁵ Minieh.

⁶ *Hutu*, tablets.

⁷ Or spine, *aat*; either the Nile flowed through or behind the district.

⁸ *Tu-Har*.

36 negligence,¹ crowned² as ATUM
 37 he was ATUM
 38 himself, he set right what he found
 39 wasted ; he made the district
 40 in its two parts ;³ knowing⁴
 41 its frontiers, for a district :
 42 setting up their land marks⁵
 43 like the heaven, determining their waters ;
 44 by what was in the list, making
 45 the dues by the valuation of the greatness
 46 of his love of justice. He appointed him
 47 hereditary chief, great protector of the land of Mah ;⁶
 48 he made the land marks of
 49 the South of his frontiers at
 50 Unnut,⁷ his northern at Cynopolis ;⁸ he stretch-
 51 ed the great river at its back⁹
 52 his waters, his fields, his tamarisks,¹⁰
 53 his soil¹¹ to remain to the lands of the West,
 54 He gave his eldest son NEKHT,
 55 justified, a worthy person, (to be) ruler
 56 of his heritage in Mena-Xufu¹²
 57 by the great favour
 58 of the King, by an eternal decree

¹ Suppressing the insurrection. Brugsch.

² *Rising*. Maspero.

³ Taking one town after another. Brugsch.

⁴ *Rex*, or calculating.

⁵ Determining the two parts.

⁶ Benihassan.

⁷ Hermopolis.

⁸ The nome Anupu.

⁹ He distributed to him the great river over his territory. Brugsch.

¹⁰ *Aser*, here for trees in general.

¹¹ *Sá*, sand arena.

¹² Minieh.

- 59 coming from the mouth of the Sanctity of the HORUS,
 life of the born,
 60 Lord of Diadems, life of the born,¹ the Golden Hawk,
 life of the born,
 61 RA χ EPERKA, son of the son USERTESEN (I.) Giver of
 Life,
 62 strong (and) firm, like the Sun immortal,
 63 I succeeded from my birth²
 64 My mother proceeded as an hereditary
 65 chief, the daughter of a ruler³
 66 of Mah, to the palace of RASATEPAB⁴
 67 the giver of life, strong and firm, like the Sun immortal,
 to be the wife
 68 of the hereditary chief, the ruler of nomes,
 69 satisfying⁵ the heart of the King of the South, favourite
 70 of the King of the North, to his succession of governor
 of the country.
 71 NEHERA justified, a worthy person, brought
 72 me the King of the South and North, RA-NUB-KAU, Giver
 of Life, strong and sound,
 73 like the Sun immortal, as the son of a chief, to succeed
 74 to the rule of my father and mother out of
 75 the greatness of his love to me, truly he was ATUM
 76 himself, RA-NUB-KAU,⁶ Giver of Life,
 77 established and strong, like the Sun immortal, he ap-
 pointed
 78 me for chief in the 19th year,⁷ in

¹ Or living born.

² The first of my race, or those born as heir.

³ *Heka*, or *hyk*, small prince.

⁴ Amenemha I.

⁵ *Met-met*.

⁶ Amenemha II.

⁷ Uncertain if of his reign, but probably so.

79 Menaxufu.¹ I was adorning
 80 it. I was making it to be (provided)
 81 with all things. I caused to prosper²
 82 the name of my father. I completed
 83 the existing temples of the Ka.³ I served⁴ my statues
 84 at the great temples. I sacrificed to them
 85 their food, bread, beer, water, vegetables,
 86 pure herbs. My priest has verified. I procured⁵
 87 them from the irrigation
 88 of my workpeople.⁶ I ordered
 89 the sepulchral offerings of bread, beer, cattle, fowl, in all
 the festivals
 90 of Karneter,⁷ at the festivals of the beginning of the
 year, the opening of the year, increase
 91 of the year, diminution of the year,⁸ close of the year,⁹
 92 at the great festival, at the festival of the great burning,
 93 at the festival of the lesser burning, the five inter-
 94 calary days, at the festival of bread-making,¹⁰
 95 at the twelve monthly and twelve half-monthly festivals,
 96 all the festivals on the earth (plain) terminating on the
 hill.¹¹ But
 97 should my sepulchral priest or men

¹ Minieh.² Or flourish.³ Or Genius.⁴ I dragged my statue to the temples. Brugsch.⁵ I chose a priest of the *Ka* or Genius. Maspero.⁶ *Mer*, vassals, peasants, serfs.⁷ Hades or Purgatory, sepulchral.⁸ Little year. Brugsch.⁹ These festivals varied according to the fixed or vague years, were in the year but did not mark separate years.¹⁰ *S'et ta s'a*, civil and funereal, or *s'et ta s'a*, flour and food. Entry of grain, Maspero.¹¹ On the hill, or, "over the hill" is a hill of Anubis.

98 conduct them wrong may he not exist,
 99 nor his son in his place. I was more
 100 favoured in the palace than
 101 any other courtier,¹
 102 who reckoned me his following;²
 103 before those who were
 104 before me, in opposition to
 105 chamberlains³ of the palace,
 106 I paid my court by
 107 touching the forehead in
 108 the homage. It was
 109 in the presence of the word of mouth of the king
 110 himself, never was like done
 111 by servants to their lord in their homage;
 112 he knew the place of my tongue,⁴
 113 the humility of my thought;
 114 I was one worthy
 115 of the sanctity of the king, the honoured
 116 of those around him,
 117 favoured in the presence
 118 of his courtiers, the hereditary chief,
 119 XNUMHETEP'S SON NEHERA, a devoted person.
 120 Also praised⁴ be what has done for me.
 121 Appointed has been my eldest son NEKHT
 122 of the lady of the house, KHRATI, to be ruler of
 Cynopolis,
 123 for the hereditaments of the father of
 124 his mother. He is a courtier⁵

¹ *Sabmer*, or, as some read, *s'mer*, a courtier or minister.

² *xenhu f.* his condition or position, degree, nobility.

³ *qanbut*, pillars of the palace, "or household."

⁴ *Hesut*, thanked, or homage be rendered.

⁵ *Sabmer*, one of the king's friends. Brugsch.

- 125 appointed ruler of the district
 126 of the South, given to him, have been each
 127 hereditaments by the sanctity of
 128 the HORUS, conducting the two countries, the Lord of
 Diadems, crowned (by) truth,
 129 the Golden Hawk of the gods,¹ King of the South and
 North, RA-SHA- χ EPER, son of the Sun,
 130 USERTESEN (II.), Giver of Life, established and strong
 like the Sun, for he made
 131 his memorial in Cynopolis, making good
 132 what he found defective. He made
 133 the district into two parts,² causing to be determined
 134 its frontiers, adjusting
 135 the dues by valuation,
 136 he placed a landmark³ at his frontiers
 137 on the South, he completed the North
 138 like the heavens, placed in the fields
 139 of the fallen,⁴ making a total
 140 of fifteen landmarks set up on
 141 his fields, the Northern frontiers
 142 to Uas-b-uas,⁵ he stretched
 143 the great river at its back.⁶
 144 Its western place of Cynopolis to remain
 145 (as far as) in the land of the West as requested.⁷
 146 The hereditary chief NEKHT, son of KHNUMHETEP,
 147 justified a worthy person, says: Not has known my wish

¹ Or third divine golden hawk.

² Brugsch translates, taking possession of one town after the other.

³ *Hutu*, tablets.

⁴ Uncultivated. Brugsch.

⁵ Oxyrynchite, nome.

⁶ See before.

⁷ χ etf *sper*, when, or, as asked by me.

148 favoured greatly
 149 by the King, any other grown old in
 150 the service as a courtier,¹
 151 any among the
 152 numerous courtiers,²
 153 led to the palace as a courtier.³
 154 There is not in his district who has heard
 155 (such) great hearings, a mouth
 156 stopping mouths, bearing⁴ the honour⁵
 157 of the great lord, door and gate of lands,
 158 XNUMHETEP, son of NEHERA, son
 159 of the lady of the house, KHRATI,
 160 keeping alive the name of my father.
 161 (which) I found injured
 162 on the doors known by
 163 the hand,⁶ judged by the condition,⁷ not
 164 was given another instead
 165 of the other, lo, I a son completed,
 166 making to flourish the name,
 167 of the ancestors of NEHERA,
 168 son of XNUMHETEP, justified, a worthy person,
 169 the chief ancestor, first I completed
 170 the upper part⁸ of the door to let pass
 171 a person to do what a father had done;
 172 my father made for it a statue
 173 and a sepulchral temple for it, of his great love of the
 district,

¹ *Sabmer*, or *smer*.² *Ibid*.³ *Ibid*.⁴ *Ar*, making.⁵ *χut*, the lustre or glory.⁶ Or form.⁷ *S'et*.⁸ *Her*, the lintel.

174 of good and beautiful¹ stone,
 175 causing his name to flourish for ever.
 176 He completed it for ever, his name lives
 177 in the mouth of men, established
 178 in the mouth of the living,
 179 through his chamber of Karneter,² his place
 180 completed for ever, placed
 181 is his house of eternity, through the favour
 182 of the sanctity of the King, who loved him,
 183 in his palace. He ruled his district when
 184 he was a babe, clothed in male attire;
 185 he accompanied the King, his feathers
 186 they³ danced as a boy
 187 on his forehead, in the South,
 188 the place of his tongue and humility of his thought

SEBAK-

189 ANKH'S SON NEHERA, justified, a pure person.
 190 He knew⁴ the hereditaments of his ancestors
 191 to rule his district. It was IXNUMHETEP,
 192 making his noble memorial within the district.
 193 I built a colonnade, which I found
 194 on the place, I set it up
 195 with new columns
 196 inscribed in my own name.
 197 I kept alive the name of my father in order
 198 to perpetuate what I had done,
 199 in all the memorial; a door of six cubits,
 200 of brass⁵ and cedar, inlaid⁶ for the first

¹ Or, of good stone to see, or in appearance.

² Hades, sepulchral.

³ *χet*, dressed; the feathers were *s'u*, ostrich.

⁴ Or had assigned *reχ*.

⁵ Apparently determinative of this metal, and the word *as'*, cedar.

⁶ *Neka*.

- 201 gate of the chamber ; two gates of seven cubits
 202 at the turn¹ of the noble
 203 house which is within² that chamber ; a table of
 204 offerings, sepulchral meals of bread, beer, oxen, geese,
 food in all ;
 205 the monuments I caused to be made hollow. The area
 206 of its circuit, giving air to
 207 the great colonnade placed
 208 within this district for fathers,
 209 (as) a child of this district completing
 210 the memorials of its district to the ancestral places
 those before,
 211 adding to the turn made before me.
 212 I am noble³ by the monuments,
 213 I ordered all the years of
 214 disgust⁴ within that district
 215 enveloped ;⁵ sculpturing my name
 216 on all the monuments. I
 217 held on them without defect in them ; I embarked
 218 on the boat, as my father ordered.⁶
 219 I the hereditary chief,
 220 KHNUMHETEP, son of NAHRI,
 221 son of the lady BEGAT, justified
 222 a devout person.
 223 The chancellor BEGAT made the tomb.

¹ Or area, *kar*, corner.

² *xen*.

³ *Sah*, or *xent*.

⁴ *teft*.

⁵ *Meru*. Hall of Libations. Maspero.

⁶ *ha hut atef*, or else the boat named Hut atef.

LIBATION VASE OF OSOR-UR.

PRESERVED IN THE MUSEUM OF THE LOUVRE, NUMBERED 908.

TRANSLATED BY

PAUL PIERRET.

THIS vase, in bronze, of an oblong form and having a movable handle, is covered with inscriptions finely traced with a pointed instrument. Saïtic epoch. Capacity 5 litres (about five pints).

The text (the translation of which here follows) is found in the 2nd vol. of my *Recueil d'Inscriptions du Louvre*, in the eighth number of the *Etudes Égyptologiques*.

The goddess Nout standing in her sycamore, pours the water, which is received by the deceased from one side and by his soul from the other.

Saith the OSIRIS: Divine father and first prophet of AMMON OSOR-UR, truthful: Oh, Sycamore of NOUT! Give me the water and the breath (of life) which proceed from thee. That I may have the vigour of the goddess of vigour; that I may have the life of the goddess of life; that I may breathe the breath of the goddess of the respiration of breaths, for I am TOUM.

Saith NOUT : Oh, the OSIRIS, divine father, etc., thou receivest the libation from my own hands ; I, thy beneficent mother. I bring thee the vase containing the abundant water for rejoicing thy heart by its effusion, that thou mayest breathe the breath (of life) resulting from it ; for I give water to every mummy : I give breath to him whose throat is deprived of it, to those whose body is hidden, to those who have no chapel. I am with thee.

I reunite thee to thy soul, which will separate itself no more from thee—never.

The deceased is in adoration before Osiris Oun-nefer, who is seated and followed by Harsiesi, Isis and Nephthys, who assure him of their protection.

Saith the OSIRIS : Divine father of AMMON RA, King of the gods, first prophet of AMMON OSOR-UR, truthful, son of NESPAOUT-TA-UI, born of the lady NEHEMS-RA-TAUI : I come near to thee, my lord OSIRIS, to implore the breath and the water from thee. Grant that I may receive them, to rejoice my heart.

Underneath these two scenes, one reads an address to the deceased :

Oh, divine father, servant of AMMON RA, servant of the diadem of HORUS, prophet of KHEM, prophet of MONTH, lord of Tserout, prophet in twelfth part of AMMON, become first prophet of AMMON, OSER-UR, son of the very dignitary NESPAOUT-TAUI, born of the lady of the house, priestess of AMMON RA, NEHEMS-RA-TAUI, to thee is offered this libation drawn from ABYDOS, flowing come from OSIRIS, which SOTHIS bringeth thee with his own hands.¹

¹ It refers to the water of the Nile, the return of which was announced by the rising of Sothis.

KHNOUM telleth thee of it. Cometh to thee an abundant Nile in his time ; his hands hold the water of renewal ; he bringeth thee all the offerings, all the plants at their season, without lack from their total. TOUM maketh thy bones firm ; his good north-wind is for thy nostril ; he giveth thee the daily aliments ; his beverages are not lacking to thee. Thy flesh liveth by the purification which thy son maketh thee in thy retreat. The Resident of the West hath established thy person among the sages of the divine lower region ; he giveth stability to thy body among those who repose, and causeth thy soul not to distance itself from thee. ISIS, divine mother, offereth thee her breast, and thou hast, by her, the abundance of life ; she giveth thee the things in the hall of OSIRIS ; she granteth that thou enterest amongst the august personages of the Thébaïd ; she placeth thy person near to the Good Being ; thou dost not cease to belong to His followers. Thou receivest the libation from the hands of thy son, at the period of every ten days, when the barque of the Divinity of Libations appeareth at the west of Thebes for the purification in Medinet-Abou, where is the face of the father of thy fathers.

He evoketh the remembrance of thy person and saveth thy body entirely and for ever.

Every son maketh the purification for his father, accomplishing the ceremony of water to thy person,¹ and he anointeth his father and reunith him to his mother by invoking thy name with that of his father. The beneficent sister² repeateth the formula and provideth thy soul with her conjurations. She granteth that thou leavest and that thou enterest into the Halls. She hath placed thee amongst her benevolent genii. Thy person is strengthened by all her formulæ of incantation. Thou shalt not be repulsed by

¹ The deceased is here addressed as if he were Osiris himself.

² Isis.

OSIRIS on the day of his great festival of the Arm of the gods. I invoke their name, that they may give thee the aliments of the other life, and that they may establish thy person in the middle of their sacred dwelling. At all times of appeal and of invocation thy heart doth follow thee on the waves of the stream, where thou dost eat according to thy desire, for ever and ever.



THE GREAT TABLET OF RAMESES II.
AT ABU-SIMBEL.

TRANSLATED BY
EDOUARD NAVILLE.

IN the great temple of Abu-Simbel, between two pillars of the first hall, there is a large tablet which has been added, evidently, a long time after the completion of the temple. This tablet, which is the object of the present translation, is covered with a text of 37 lines, containing a speech of the god Ptah

Totunen to the king Rameses II., and the answer of the king.

It was very likely considered by the kings of Egypt to be a remarkable piece of literature, as it has been repeated, with slight alterations, on the pylons of the temple of Medinet-Habu, built by Rameses III., The tablet, which is decaying rapidly, has been published three times; first, by Burton, in the *Excerpta Hieroglyphica*, pl. 60; then from the copies of Champollion, in the *Monuments de l'Égypte et de la Nubie*, I., pl. 38.; and, finally, by Lepsius, *Denkmäler* III., pl. 193. The inscription of Medinet-Habu has been copied and published by M. Duemichen, in his *Historiche Inschriften* I., pl. 7-10., and by M. Jacques de Rougé, in his *Inscriptions recueillies en Égypte*, II., pl. 131-8.

I am not aware that any complete translation of this long text has been made. The first part has

been translated into German by Mr. Duemichen (*Die Flotte einer Ägyptischen Königin. Einleitung*), from the text at Medinet-Habu; a portion of it is also to be found in Brugsch, *Ägyptische Geschichte*, p. 538. The present translation I have made from the tablet, which, being more ancient than the inscription, is very likely to be the original. It contains an interesting allusion to the marriage of Rameses with a daughter of the king of the Kheta. The inscription at Medinet-Habu, which is written more carefully than the tablet, and with less abbreviations, has given me a clue to several obscure passages of the ancient text.

The tablet is surmounted by a cornice, with the winged disk. Underneath, the god Totunen is seen standing, and before him Rameses, who strikes with his mace a group of enemies whom he holds by the hair. Behind the god are the ovals of six foreign nations, most likely Asiatics: *Auentem, Hebuu, Tenfu Temuu, Hetau, Emtebebu*.

The inscription above the god is as follows:

Said by PTAH-TOTUNEN, with the high plumes, armed with horns, who generates the gods every day: (I am) thy father, I have begotten thee like a god, to be a king in my stead. I have transmitted to thee all the lands which I have created; their chiefs bring thee their tribute, they come bearing their presents because of their great fear; all foreign nations are united under thy feet, they are to thee eternally; thy eye is fixed on their heads for ever.



TABLET OF RAMESES II.

1 The 35th year, the 13th of the month Tybi, under the reign of RA-HAREMAKHU, the strong bull, beloved of truth, the Lord of the Thirty Years, like his father PTAH, TOTUNEN, the Lord of Diadems, the protector of Egypt, the chastiser of foreign lands, RA, the father of the gods, who possesses Egypt, the golden hawk, the Master of Years, the most mighty sovereign of Upper and Lower Egypt.

2 RA-USERMA-SOTEP-EN-RA, the son of RA, the issue of TOTUNEN, the child of the Queen SEKHET, RAMESES, beloved of AMEN, ever living.

Thus speaks PTAH-TOTUNEN with the high plumes, armed with horns, the father of the gods, to his son who loves him,

3 the first-born of his loins, the god who is young again, the prince of the gods, the master of the thirty years, like TOTUNEN, King RAMESES.¹ I am thy father, I have begotten thee like a god ; all thy limbs are divine. I took the form of the ram of

4 Mendes, and I went to thy noble mother. I have thought of thee, I have fashioned thee to be the joy of my person, I have brought thee forth like the rising sun, I have raised thee among the gods, King RAMESES. NUM

5 and PTAH have nourished thy childhood, they leap with joy when they see thee made after my likeness, noble,

¹ The name of the King is everywhere written in full, with the two cartouches.

great, exalted.¹ The great princesses of the house of
PTAH and the HATHORS of the temple of TEM are
6 in festival, their hearts are full of gladness, their hands
take the drum with joy, when they see thy person beautiful
and lovely like my Majesty.

The gods and goddesses exalt thy beauties, they
celebrate thee

7 when they give to me their praises, saying: "Thou art
our father who has caused us to be born; there is a god
like thee, the King RAMESES.

I look at thee, and my heart is joyful; I embrace thee
with my golden arms, and I surround thee with life, purity
and duration. I provide thee

8 with permanent happiness. I have fixed in thee joy,
enjoyment, pleasure, gladness, and delight. I grant thee
that thy heart may be young again like mine. I have
elected thee, I have chosen thee, I have perfected thee;
thy heart is excellent and thy words are exquisite; there
is absolutely nothing

9 which thou ignorest, up to this day, since the time of
old; thou vivifiest the inhabitants of the earth through
thy command, King RAMESES.

I have made thee an eternal king, a prince who lasts
for ever. I have fashioned thy

10 limbs in electrum, thy bones in brass and thy arms in
iron. I have bestowed on thee the dignity of the divine
crown; thou governest the two countries as a legitimate
sovereign; I have given thee a high Nile, and it fills
Egypt for thee with the abundance of riches and wealth;
there is

11 plenty in all places where thou walkest; I have given

¹ Here and in other places a gap in the tablet has been filled up by the
corresponding sentence in the inscription of Medinet Habou.

thee wheat in profusion to enrich the two countries in all times; their corn is like the sand of the shore, the granaries reach the sky, and the heaps are like mountains. Thou rejoicest and thou art praised

- 12 when thou seest the plentiful fishing, and the mass of fishes which is before thy feet. All Egypt is thankful towards thee.

I give thee the sky and all that it contains. SEB shows forth for thee what is within him;¹ the birds hasten to thee, the pigeons of HORSEKHA

- 13 bring to thee their offerings, which are the first-fruits of those of RA. THOTH has put them on all sides.

Thou openest thy mouth to strengthen whoever thou wishest, for thou art NUM; thy royalty is living in strength and might like RA, since he governs the two countries.

- 14 King RAMESES, I grant thee to cut the mountains into statues immense, gigantic, everlasting; I grant that foreign lands find for thee precious stone to inscribe (?) the monuments with thy name.

- 15 I give thee to succeed in all the works which thou hast done. (I give thee) all kinds of workmen, all that goes on two and four feet, all that flies and all that has wings. I have put in the heart of all nations to offer thee what they have done; themselves, princes great and small, with one

- 16 heart seek to please thee, King RAMESES.

Thou hast built a great residence to fortify the boundary of the land, the city of RAMESES; it is established on the earth like the four pillars

- 17 of the sky; thou hast constructed within a royal palace, where festivals are celebrated to thee as is done for me

¹ The plants.

within. I have set the crown on thy head with my own hands, when thou appearest in the great hall of the double throne;¹ and men and gods have praised thy name

18 like mine when my festival is celebrated.

Thou hast carved my statues and built their shrines as I have done in times of old. I have given thee years by periods of thirty;² thou reignest in my place on my throne; I fill thy limbs with life and happiness, I am behind thee to protect thee; I give thee health and strength;

19 I cause Egypt to be submitted to thee, and I supply the two countries with pure life.

King RAMESES, I grant that the strength, the vigour and the might of thy sword be felt among all countries; thou castest down the hearts of all nations;

20 I have put them under thy feet; thou comest forth every day in order that be brought to thee the foreign prisoners; the chiefs and the great of all nations offer thee their children. I give them to thy gallant sword that thou mayest do with them what thou likest.

21 King RAMESES, I grant that the fear of thee be in the minds of all and thy command in their hearts. I grant that thy valour reach all countries, and that the dread of thee be spread over all lands; the princes tremble at thy remembrance, and thy

22 majesty is fixed on their heads; they come to thee as supplicants to implore thy mercy. Thou givest life to whom thou wishest, and thou puttest to death whom thou pleasest; the throne of all nations is in thy possession. I grant thou mayest show all thy

¹ Allusion to the festival of the coronation.

² The *τριακονταετηρίς* here and in the title of the King has been employed as we should say a century.

23 admirable qualities and accomplish all thy good designs; the land which is under thy dominion is in joy, and Egypt rejoices continually.

King RAMESES, I have exalted thee through such marvellous

24 endowments that heaven and earth leap for joy and those who are within praise thy existence; the mountains, the water, and the stone walls which are on the earth are shaken when they hear thy excellent name, since they have seen what I have accomplished for thee;

25 which is that the land of Kheta should be subjected to thy palace; I have put in the heart of the inhabitants to anticipate thee themselves by their obeisance in bringing thee their presents. Their chiefs are prisoners, all their property is the tribute in the

26 dependency of the living king. Their royal daughter is at the head of them; she comes to soften the heart of King RAMESES; her merits are marvellous, but she does not know the goodness which is in thy heart;

27 thy name is blessed for ever; the prosperous result of thy great victories is a great wonder, which was hoped for, but never heard of since the time of the gods; it was a hidden record in the house of books since the time of RA till the reign of thy

28 living¹ Majesty; it was not known how the land of Kheta could be of one heart with Egypt; and behold, I have beaten it down under thy feet to vivify thy name eternally, King RAMESES.

29 Thus speaks the divine King, the Master of the Two Countries, who is born like KHEPRA-RA, in his limbs, who appears like RA, begotten of PTAH-TOTUNEN, the

¹ Lit., life, health and strength.

King of Egypt ; RA-USERMA-SOTEP-EN-RA, the son of RA, RAMESES, beloved of AMEN, ever living, to his father who appears before him, TOTUNEN,

30 the father of the gods :

I am thy son, thou hast put me on thy throne, thou hast transmitted to me thy royal power, thou hast made me after the resemblance of thy person, thou hast transmitted to me what thou hast created ; I shall answer by doing all the good things which thou desirest.

31 As I am the only master like thou, I have provided the land of Egypt, with all necessities ; I shall renew Egypt for thee as it was of old, making statues of gods after the substance, even the colour of their bodies. Egypt will be the possession of their hearts, and will build them

32 temples. I have enlarged thy abode in Memphis, it is decked with eternal works, and well-made ornaments in stones set in gold, with true gems ; I have opened

33 for thee a court on the north side with a double staircase ; thy porch is magnificent ; its doors are like the horizon of the sky, in order that the multitude may worship thee.

Thy magnificent dwelling has been built inside its walls ; thy divine image is in its

34 mysterious shrine, resting on its high foundation ; I have provided it abundantly with priests, prophets, and cultivators, with land and with cattle ; I have reckoned its offerings by hundreds of thousands of good things ; thy festival of thirty years is celebrated there

35 as thou hast prescribed it to me thyself ; all things flock to thee in the great offering day which thou desirest ; the bulls and calves are innumerable ; all the pieces of their flesh are by millions ; the smoke of their fat reaches heaven and is received within the sky.

36 I give that all lands may see the beauty of the buildings

which I have created to thee ; I have marked with thy name all inhabitants and foreigners of the whole land ; they are to thee for ever ; for thou hast created them, to be under the command of thy son, who is on

- 37 thy throne, the master of gods and men, the lord who celebrates the festivals of thirty years like thou, he who wears the double sistrum, the son of the white crown, and the issue of the red diadem, who unites the two countries in peace, the King of Egypt, RA-USERMA-SOTEP-EN-RA, the son of RA, RAMESES, beloved of AMEN, living eternally.





INSCRIPTION OF PRINCE NIMROD.

 TRANSLATED BY
S. BIRCH, LL.D., D.C.L.

THE following inscription, which was found and still exists on the front of a granite block at Abydos, has been published by Mariette Pasha in his *Abydos, Description des Fouilles &c.*, fo., Paris, 1880, tom. ii. pl. 36, 37, 38. It has been translated by Brugsch-Bey, *Geschichte Aegypten unter den Pharaonen*, 8vo, Leipzig, 1877, s. 652 and foll.; and the translation of this work by Danby Seymour and Philip Smith, London, 8vo, 1879, Vol. II. p. 199 and foll. According to Brugsch-Bey, Shashanq, mentioned in it, was a king of Assyria, and Namroth, or Nimrod, his son, who was buried at Abydos, the grandson of Shashanq I., or the biblical Shishak. The granite statue of Nimrod mentioned in the inscription

is said to be in the Egyptian collection at Florence. The copy of Mariette Pasha shows that the inscription is much mutilated, and in the translation which has been given by Brugsch-Bey considerable restorations have been inserted by that savant, to link together the text, and so render the sense more continuous. Some of these may be due to a better copy ; others are necessary restorations ; the rest are more or less conjectural. Besides this are several other newly discovered inscriptions of the period of the 22nd dynasty ; but as the present volume closes the series of the "RECORDS OF THE PAST," there is not space for their insertion in the series.



INSCRIPTION OF PRINCE NIMROD.

1 The great chief of chiefs, SHASHANQ justified, his son upon the place, glorious like his father OSIRIS, he gave his beauties within Nifur,¹ facing (the temple of OSIRIS) Thou gavest his Majesty to receive an old age, he was made

2 over his companions, thou wast giving in peace festivals to his Majesty to receive all power at once. The god assented very much. Again, his Majesty said before the great god, "Oh, my good lord, thou hast (shouldest) destroy. . . .

3 the troops, the officers, all persons, all scribes, the messengers to the country, the fields, all who plundered the things of its lord, of the table of the OSIRIS, chief of the MA,² NAMRUTH, justified, the son of MEHTEMUSKH, who is in in Abydos; all

4 the men who shall be diminishing his divine supplies, his men, his herds of cattle, his gardens, all his sacrifices.³ All his glories and his men thy great spirits will complete, completing the women,

5 children. Assented the god. His Majesty kissed the ground before him. Said his Majesty. Give effect to the word of SHASHANQ, the great chief of the MA, Chief of chiefs, the great noble chief, with all which are with thee

6 (him), all thy troops. all there was. Lo! AMEN-RA, the King of the gods said to him, "I have done for thee, that thou art receiving a good old age established on

¹ Metropolis of the 8th Nome, part of Abydos.

² Brugsch reads *Mat*, people, which he considers to be the Assyrian word *Matati*, and hence Assyrians. Mariette *Ma[shuash]* or Maxyes. "Egypt under the Pharaohs." Lond. 1881. 2nd Ed. Vol.II. p. 209.

³ All this is apparently future, a kind of imprecation.

earth, thy race shall be on thy throne for ever. His Majesty ordered the statue of the Osirian great chief
 7 of the MA, the great Chief of chiefs, NAMRUTH, justified, to be brought to Abydos. There was many soldiers for its transport,¹ having keels Their.² They were received³ together with the envoys of the great chief of the MA, making it to be placed in the great
 8 palace, the shrine, the West eye of the Sun,⁴ making its sacrifices on the table of Nifur, when was brought the instruction for making its offerings, giving incense to it at the doors of the temples three days, appointing its dues in
 9 the chamber of writings. According to the words of the Lord of the gods, he set up a stone tablet in the land (of Abydos)⁵ bearing⁶ the order of him who hides his name,⁷ causing it to be placed in the shrines of the gods to remain⁸ for ever and ever: was (made), the setting up the table of the Osirian great chief of the MA,
 10 NAMRUTH, justified, son of MEHTEMUSKH, which is in the land of Abydos. Brought the men of the of the great chief of the MA, who came with the rock statue⁹ of the land of Kharu, the auditor of complaints,¹⁰ KHUAMEN, *the chief of the land* of
 11 Kharu, BEQPTAH. Fifteen pounds ¹¹of silver his Majesty gave for them twenty pounds of silver, total thirty-five pounds of silver. The assignment which is for the revenue

¹ *xen f*, erroneously given, *en next f*.

² *Nen*, "not." Doubtful if not error for *sen*, "their."

³ *Rta*, to give, receive or place.

⁴ The western shrine.

⁵ Or Nifur.

⁶ According to.

⁷ Amen Ra, or Osiris.

⁸ *Sam*.

⁹ *Aruma pa tut*. Brugsch reads this as a proper name, "a Phœnician."
 "Egypt under the Pharaohs." Lond. 1881. Vol. II. p. 209.

¹⁰ *Satemas'*, a judge.

¹¹ *Uten*.

- 50 aruræ, which are on the borders¹ of the south land of Abydos, called Heh-
- 12 suti; five pounds of silver for the *fields* which are by the canal of Abydos, a field of 50 aruræ² they make five pounds of silver, total of fields of the children north of the place on the confines of the south land of Abydos, with the heights
- 13 of the north of Abydos fields, 100 aruræ. It makes ten pounds of silver his workman PAUR, son of his slave ABEK, his slave BUPIAMENKHA, his slave NASHENUNAS, his slave TENNA,³ total
- 14 of slaves six, making three pounds one ounce of silver 20 + 10 + x pounds of silver. PASHERIENKHONS, son of HORSI-ESI, they make four ounces of silver and two-thirds of an ounce. The garden which is in the northern heights of Abydos makes two pounds of silver, the gardener, HARMES, justified,⁴ the son of PENMER,
- 15 makes two-thirds of an ounce of silver, PENAMAU, justified, his son⁵ HARENPA (making) six ounces two-third ounces of silver. The ⁶ NASTATEP, justified, his mother TATATMUT, the female slave TATATESSI, daughters of NEBTPEP, her mother, ARI-
- 16 AMAKH, the female slave, TAPIARAMENF daughters of PANEHSI, justified, each one five ounces two-thirds of an ounce, the price of the person making three pounds two-thirds charged on the treasury, likewise a hin⁷ measure of honey issued from the treasury

¹ *Au*, heights. Brugsch.² *Sat*.³ Brugsch reads Pashenhar.⁴ He had died, but was paid.⁵ Or slave.⁶ Perhaps *rut*, cultivator.⁷ The hin was about a pint.

- 17 to the lord the chief¹ great chief son
of the chief the men, charged is the
silver to the treasury of OSIRIS, there are neither attach-
ments² nor diminutions. The load of incense.³
- 18 four pounds of silver charged to the treasury
of OSIRIS, also four ounces of incense shall be issued
from the treasury of OSIRIS daily for the divine supply of
the Osirian great chief, of the AAMU NAMRUTH, justified,
whose mother is MEHTENUSKH for ever and ever
- 19 of the incense, the silver is charged to
the treasury of OSIRIS, there are neither attachments
nor diminutions makes five ounces two-thirds
of an ounce charged to the treasury of OSIRIS. Also shall
be issued x +
- 20 two-thirds of an ounce of (oil) from the treasury of
OSIRIS for the lamp⁴ of the Osirian great chief of the MA
NAMRUTH, justified, whose mother is MEHTEMUSKH, for
ever and ever, for the coming forth of the perfume the
silver is charged on the treasury of OSIRIS, there are no
attachments⁵ nor
- 21 deductions person persons two,
each one three ounces of silver, together with silver, one
ounce charged on the treasury of OSIRIS, likewise the
meat issued daily from
- 22 the treasury of OSIRIS and the of OSIRIS for
the altar of the Osirian chief of the MA NAMRUTH,
justified, whose mother is MEHTENUSKH, for ever and
ever, for the workmen of the of the cooking of

¹ Here usual titles of Namruth.

² Or *meh* augmentation.

³ *Fa seneter*.

⁴ *xebs*, lighting up of the statue. Brugsch reads "burning."

⁵ *Nast*. Brugsch reads this sentence "neither more or less."

the food, of which the silver is also charged to the treasury of OSIRIS.

23 of the corn of the fields upper also charged to the treasury of OSIRIS, there is no attachment nor deduction total of the silver which is for the men which is charged for the treasury of OSIRIS.

24 each person one with another will be the . . .
 . . . issued from the treasury for the *altars* of the Osirian chief of the MA, Chief of the chiefs, NAMRUTH, justified, son of the great chief of the MA, SHASHANQ, justified, whose mother is MEHTENUSKH, given to

25 of the Osirian great chief of the MA, NAMRUTH, justified, son of MEHTENUSKH, who is in Abydos, a field of 100 acres; persons, male and female, 25; garden, 1; silver, 102 pounds additional.





SPOLIATION OF TOMBS.

XXTH DYNASTY.

 TRANSLATED BY
P. J. DE HORRACK.

THE papyrus, of which a translation here follows, was purchased in the year 1857 from Dr. Abbott of Cairo, by the Trustees of the British Museum, and in 1860 a facsimile, preceded by an excellent preface from the pen of Dr. S. Birch, was published by them in the *Select Papyri in the Hieratic character*. This eminent Egyptologist had already in 1859 drawn the attention of the scientific public to this ancient document by giving an account of it in the *Revue Archéologique* (Tome XVI. p. 257), under the title of *Le Papyrus Abbott, par S. Birch, traduction de F. Chabas*. Since that time, and nearly simultaneously, two complete French translations have been published—one by M. F. Chabas, Chalon-sur-Saône, 1870, in his *Mélanges Égyptologiques* (troisième série, Tome I.) ; the other by M. G. Maspero, Paris, 1871,

entitled *Une enquête judiciaire à Thebes au temps de la XX. Dynastie*. Both translations are accompanied by an analysis, and the latter by a transcription of the hieratic text and an interlinear version.

The MS. consists of seven pages of clear and bold handwriting, regular at the commencement, but less carefully written as it approaches the end, until it becomes almost illegible on the endorsement which is not reproduced here, as it merely contains a list of names of no special importance for the present publication.

This valuable document throws considerable light upon the administration of justice in ancient Egypt, and shows the entire course of proceedings in a criminal case under the reign of Rameses IX. The style is clear and the action goes on in a connected and regular way. But what makes the sense of the translation somewhat ambiguous on a first reading is the difficulty of rendering it literally, and at the same time in good English, as the sentences are very long and frequently interrupted by explanatory phrases.



SPOLIATION OF TOMBS.

PAGE I.

- 1 (The 16th year,)¹ the 18th day of Athyr, in the reign of the King of Upper and Lower Egypt, Lord of the two countries, NEFER-KA-RA SOTEP-EN-RA, the son of the Sun, Lord of Diadems,
- 2 (RAMESSU KHA-EM-UAS) MERER-AMEN, Beloved of AMEN-RA, the King of the gods, and of HAR-EM-AKHU, who gives life eternally and for ever.
- 3 (On that day were sent) the Examiners of the august necropolis, the Scribe of the Nomarch and the Scribe of the Overseer of the King's treasury,
- 4 (to the monuments) and chapels of the royal ancestors, and to the sepulchres and resting-places of the chanters
- 5 (and mourners) which are in the West-quarter of the city, by the Nomarch KHA-EM-UAS
the royal Controller, NES-SU-AMEN, Scribe of the King,
- 6 (the Major-domo) of the abode of the divine adorer of AMEN-RA, the King of the gods,
the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King,
- 7 (in order to investigate) concerning what the thieves had done in the West-quarter of the city, on which subject the Commandant, Chief of the Police, PA-AU-AA, of the very august Necropolis
- 8 (of millions of years, of the) King, which is in the West of Thebes, had reported to the Nomarch, the Magistrates and the Examiners of the King.

¹ The words enclosed in brackets, thus, () replace lacunæ.

- 9 (Functionaries) who went on that day with the Commandant, Chief of the Police, PA-AU-AA, of the necropolis :
- 10 the ¹ BEK-EN-UR-ENRU, of the palace,
- 11 ¹ of the necropolis,
- 12 ¹ of the palace,
- 13 ¹ of the palace,
- 10^{BIS} the Chief of the Police, MENTU-KHOPESH-EF, of the palace,
- 11^{BIS} the Scribe PA-A-EN-BAUK-HOR, of the Nomarch,
- 12^{BIS} the great Scribe of the Store-house, PAI-NEFER, of the Overseer of the Treasury,
- 13^{BIS} the Prophet PA-AN-KHAU, of the temple of AMEN-HOTEP,
- 14 the Prophet SAR-AMEN, of the temple of AMEN, of the cellars,
- 15 the Police-officers of the necropolis, who were with them.

PAGE II.

- 1 Monuments, chapels and sepulchres examined on that day by the Examiners :
- 2 The eternal horizon² of King SAR-KA, son of the Sun, AMEN-HOTEP, which is 120 cubits
- 3 deep in its principal chamber,³ the long corridor belonging to it being at the north of the temple of AMEN-HOTEP
- 4 of the vineyard, of which the Commandant PA-SAR, of the city, had made a report to the Nomarch KHA-EM-UAS,
- 5 the royal Controller NES-SU-AMEN, Scribe of the King,

¹ Lacunæ.² The tomb.³ The one in which the mummy is deposited.

- the Major-domo of the abode of the divine adorer of AMEN-RA, the King of the gods,
- 6 and the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, (all) high Magistrates, saying :
- 7 "The thieves have violated it." Examined on that day, it was found intact by the Examiners.
- 8 The monument of King SA-RA AN-AA, which is at the North of the temple of AMEN-HOTEP of the terrace.
- 9 This tomb is injured on the surface opposite the spot where the tablet is placed ;
- 10 on the tablet is the image of the King, in a standing position, having between his feet his greyhound
- 11 named BEHHUKA. Examined on that day, it was found in good condition.
- 12 The monument of King NUB-KHEPER-RA, son of the Sun, ANTUF, was found to have been
- 13 pierced by the hands of the thieves, who had made a hole of two cubits and a half in its surrounding wall, and (a hole of) one cubit
- 14 in the great outside-chamber of the sepulchre of the Chief of the transportation of the offerings, AURI, of Pa-Amen,
- 15 which (tomb) is in ruins. It was in good condition, the thieves not having been able to penetrate into it.
- 16 The monument of King RA-SEKHEM-EM-APU-MA, son of Sun, ANTUF-AA. It was found
- 17 to have been pierced by the hands of the thieves at the spot where the tablet of the monument is fixed.
- 18 Examined on that day, it was found entire, the thieves not having been able to penetrate into it.

PAGE III.

- 1 The monument of King RA-SEKHEM-SESHET-TAUI, son of the Sun, SEBAK-EM-SAU-EF.
- 2 It was found that the thieves had violated it by undermining the chamber of the perfections¹ of the
- 3 monument, from the great exterior chamber of the sepulchre of the Overseer of the granaries, NEB-AMEN, of the King MEN-KHEPER-RA (THOTMES III.).
- 4 The place of sepulture of the King was found to be void of its occupant; so was the place of sepulture of the principal royal spouse,
- 5 NUB-KHA-S, his royal wife; the thieves had laid hands on them. The Nomarch,
- 6 the Magistrates and Controllers investigated (the matter) and found the thieves having laid hands on them, a fact,
- 7 as far as the King and his royal spouse were concerned.
- 8 The monument of King RA-SEKENEN, son of the Sun, TA-AA. Examined on that day
- 9 by the Examiners, it was found intact.
- 10 The monument of King RA-SEKENEN, son of the Sun, TA-AA-AA, being King TA-AA Second.
- 11 Examined on that day by the Examiners, it was found intact.
- 12 The monument of King UAT-KHEPER-RA, son of the Sun, KA-MES. Examined on that day, it was (found) uninjured.
- 13 The monument of King AHMES SA-PA-AR. Examined and found intact.
- 14 The monument of King NEB-KHER-RA, son of the Sun,

¹ One of the names of the principal chamber of a tomb.

MENTU-HOTEP, which is in the (region of) Sar;¹ it was intact.

- 15 Total of the monuments of the royal ancestors examined on that day by the Examiners ;
- 16 found intact, 9 monuments ; found violated, 1 ; total 10.
- 17 The sepulchres of the pallakides of the abode of the divine adorer of AMEN-RA, the King of the gods ; found intact, 2 ;
- 18 found violated by the thieves, 2 ; total, 4.

PAGE IV.

- 1 Sepulchres and chapels in which repose the chanters and mourners, the women and men of the country,
- 2 in the West-quarter of the city. It was found that the thieves had violated them all, that they had torn their occupants
- 3 away from their coffins and cases, had thrown them into the dust and had stolen all the funeral objects which
- 4 had been given to them, as well as the gold and silver and the ornaments which were in their coffins.

-
- 5 The Commandant, Chief of the Police, PA-AU-AA, of the very august necropolis, as well as the Chiefs of the Police and the Police-officers,
 - 6 the Examiners of the necropolis, the Scribe of the Nomarch, the Scribe of the Overseer of the Treasury, who were with them, made a report about (these tombs)² to
 - 7 the Nomarch KHA-EM-UAS, the royal Controller NES-SU-

¹ A particular quarter of the necropolis of Thebes.

- AMEN, Scribe of the King, the Major-domo of the abode of the divine adorer of
- 8 AMEN-RA, the King of the gods, and the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, (all) high Magistrates.
- 9 The Commandant of the West-quarter, Chief of the Police, PA-AU-AA, of the necropolis, placed the names of the thieves in writing
- 10 before the Nomarch. The Magistrates and Controllers arrested them and put them into prison; they cross-examined them and reported the state of things.
-
- 11 The 16th year, the 19th day of Athyr. This was the day on which started, in order to examine the great places¹ of the royal children, the royal wives
- 12 and the royal mothers, which are in the abode of the perfected,² the Nomarch KHA-EM-UAS, the royal Controller NES-SU-AMEN, Scribe of the King,
- 13 after having received the declaration of the worker in metal,³ PAI-KHARI, son of KHARUI, born of MAI-SHERAU, of the West-quarter of the city, a man belonging to the servants
- 14 of the temple of USER-MA-RA MERI-AMEN (RAMSES III.) in Pa-Amen, which (temple) is under the direction of the First Prophet of AMEN-RA, the King of the gods, AMEN-HOTEP. This man, who was found on the spot,
- 15 was arrested, he having been (one) of three temple servants who were near the sepulchres, at the time when the Nomarch RA-NEB-MA-NEKHT made

¹ The tombs.

² Tombs of the royal family.

³ Literally, after having been spoken to by the worker in metal.

16 his investigation in the year xiv. ; he said : " I was in the
tomb of the royal spouse ISIS of the King USER-MA-RA
MERI-AMEN (RAMSES III.) ; I took away some
17 objects and I squandered them." When the Nomarch
and the Controller had the worker in metal brought
before them at the

PAGE V.

1 sepulchres, he was blindfolded as a man to be carefully
watched ; his sight was restored when he arrived at the
spot, and the Magistrates
2 said to him : " Walk before us to the tomb of which you
said : I took away some objects from it." The worker in
metal walked before the Magistrates
3 to a reserve-tomb of the royal children of King USER-
MA-RA SOTEP-EN-RA (RAMSES II.), the great god ; nobody
had been interred therein and it had been left open,
4 as well as the resting-place of the workman AMEN-EM-
AN, son of HUI, of the necropolis, also situated there.
And he said : " These are the tombs where I have been."
5 The Magistrates submitted the worker in metal to a
complete cross-examination in the interior of the Great
Valley. It was
6 found that he was unacquainted with any place there,
excepting the two on which he had put his hand. He
pronounced an oath by the sovereign Lord, striking his
nose
7 and his ears, and with both hands upon a rod said :
" I do not know any place within the (funeral) abodes,
with the exception of the tomb which is open and
8 the resting-place on which your hand is placed." The

Magistrates examined the tombs and the great places which are the abode of

- 9 the perfected, where repose the royal children, the royal wives, the royal ancestors, the good fathers and mothers of the King.
 - 10 They were found in good condition. The high Magistrates despatched the Examiners, the overseers, the workmen of the necropolis, the Chiefs
 - 11 of the Police, the Police-officers, and all the servants of the necropolis of the West-quarter of the city, with a grand verdict (of *Not Guilty*?) as far as the city.
-

- 12 The 16th year, the 19th day of Athyr. On that day, at the time of evening, near the temple of ПТАН, Lord of Thebes, arrived the royal Controller
- 13 NES-SU-AMEN, Scribe of the King and the Commandant PA-SAR, of the city. They met the Chief of the workmen, USER-KHOPESH, the Scribe AMEN-NEKHTU
- 14 and the workman AMEN-HOTEPU, of the necropolis. The Commandant of the city spoke to the men of the necropolis in the presence of the Controller of the King
- 15 as follows: "The statement which you have made this day is not an authentic statement. You will have to suffer for what
- 16 you have done." Thus he spoke to them. He pronounced an oath by the sovereign Lord, in presence of the Controller of the King, and said: "The Scribe HORA-SHERAU, son of AMEN-NEKHTU,
- 17 of the necropolis, from the interior of the Khena,¹ and the Scribe PAI-BESA, of the necropolis, have made me five

¹ The buildings pertaining to the residence of the King (according to M. Chabas).

revelations of sayings for which you are accountable, well worthy of death ;

- 18 now I shall place a report on this subject before the King, my master, that the King's men may be sent to destroy you all." So spoke he.
-

- 19 The 16th year, the 20th day of Athyr. Copy of the writing which the Commandant of the West-quarter of the city, Chief of the Police, PA-AU-AA, of the necropolis, placed before the Nomarch,
- 20 relative to the words which the Commandant PA-SAR, of the city, spoke to the men of the necropolis, in presence of the Controller of the King and the Scribe PAI-NETEM, of the Overseer of the Treasury.
- 21 The Commandant, PA-AU-AA, of the West-quarter of the city, said : "The royal Controller, NES-SU-AMEN, Scribe of the King, found himself in company with the Commandant, PA-SAR,
- 22 of the city. He was discoursing with the men of the necropolis, near the temple of PTAH, Lord of Thebes. And the Commandant of the city said to the men

PAGE VI.

- 1 of the necropolis : "Why were you mirthful on my account at the door of my house? I am the Commandant who makes the reports
- 2 to the Prince. Come ! be mirthful in the place where you dwell. When it was examined, *you* found it in good condition, the violated (tomb) of

- 3 RA-SEKHEM-SESHET-TAUI, son of the Sun, SEBEK-EM-SAU-EF and NUB-KHA-S, his only royal spouse. By the great Prince!" And
- 4 he pronounced ten oaths by the worth of AMEN-RA, the King of the gods, the great god, whose statues were placed in his sanctuary this day.
- 5 Then, the workman USER-KHOPESH, who is under the authority of the chief workman, RETU-EM-MAUT, of the necropolis, spoke as follows: "All the kings and their
- 6 royal spouses, royal mothers and royal children, who repose in the august necropolis, as well as those who repose in the abode of the perfected, are in good condition ;
- 7 they are protected and cared for through all eternity ; the excellent administration of the King, their child, watches and inspects them
- 8 thoroughly." The Commandant of the city said to him: "You use marvellous language." But the words were not insignificant ones, those spoken by the
- 9 Commandant of the city. Again the Commandant of the city told the words for a second time, saying: "The Scribe HORA-SHERAU, son of AMEN-NEKHTU, of the necropolis, of the interior of
- 10 The Khena (came) towards the place where I was, and made me three revelations of very important sayings,
- 11 which my Scribe and the Scribe of the two districts of the city wrote down. Now the Scribe PAI-BESA, of the necropolis, made me
- 12 two other revelations, total, five. They also wrote them down. Concerning them silence cannot be kept ; Woe ! They are crimes worthy of the hatchet,
- 13 (and that the criminals) be placed on the bed of torture

and submitted to all sorts of chastisement on account of them. But I shall send a report on this subject before the King, my master,

14 that the King's men may be despatched to destroy you." Thus spoke to them the Commandant of the city, and he pronounced ten oaths, saying :

15 "Thus shall I do." I heard of the words which the Commandant of the city said to the men of the august necropolis of millions of years, of the

16 King, in the West of Thebes, and I make a report of them before my master, as it would be a crime for a man like me

17 to hear of words and conceal them. However, I have not been able to get at the highly important words of which *thus* said the Commandant of the

18 city: "The Scribes of the interior of the necropolis, who stayed amongst the men (of the necropolis) told them to me." Alas! I

19 did not reach them.¹ I make a report before my master on the subject. Let my master bring forward those who got at the words of which

20 the Commandant of the city said: "The Scribes of the necropolis told them to me; I will send a message on the subject before the King." Thus spoke he. It is a crime

21 for the two Scribes of the necropolis to have sought out the Commandant of the city, in order to make a report to him, when their fathers had not made him any,

22 but brought in their statement to the Nomarch, when he was in the South. But when he was in the North, the Police-officers, attendants of

23 his Majesty, of the necropolis, started for the place

¹ Literally, my feet did not reach them.

where the Nomarch was, with their memoranda. I have procured evidence in the 16th year, the 20th day of Athyr,

- 24 concerning the words which had been heard from (the mouth of) the Commandant of the city. I place them in writing before my master, that he may have brought forward those who reached them, immediately the next morning."

PAGE VII.

- 1 The 16th year, the 21st day of Athyr. On that day, at the great assembly of the city, near the two tablets of AMEN, at the entrance of the court of AMEN, at the door of the adoration
- 2 of the Rekhi;¹ Magistrates who were sitting in the great assembly of the city on this day:
- 3 The Nomarch KHA-EM-UAS, the First Prophet of AMEN-RA, King of the gods, AMEN-HOTEP, the Prophet of AMEN-RA, King of the gods, the Scribe NAS-SU-AMEN, of the temple of millions of years,
- 4 Of the King of Upper and Lower Egypt, NEFER-KA-AR SOTEP-EN-RA (RAMSES IX.), the royal Controller NAS-SU-AMEN, Scribe of the King, the Major-domo of the abode of the divine adorer of AMEN-RA, the King of the gods,
- 5 the royal Controller NEFER-KA-RA-EM-PA-AMEN, Reporter of the King, the Captain HORA, of (the cavalry), the Fan-bearer HORA,
- 6 of the Marine, the Commandant PA-SAR, of the city. Then the Nomarch KHA-EM-UAS had brought forward the worker in metal PAI-KHARI, son of KHARUI,

¹ The intellectual part of society.

- 7 the worker in metal TARI, son of KHA-EM-APT, the worker in metal PA-KAMEN, son of TARI, of the temple of USER-MA-RA MERI-AMEN (RAMSES III.) which is under the authority of the First Prophet of AMEN.
- 8 The Nomarch said to the high Magistrates of the grand assembly of the city: "The Commandant of the city said some words to the
- 9 Examiners and workmen of the necropolis, in the 16th year, the 19th day of Athyr, in presence of the royal Controller NES-SU-AMEN, Scribe of the King,
- 10 and slandered concerning the great places which are in the abode of the perfected. Now I, the Nomarch of the country, was there
- 11 with the royal Controller NES-SU-AMEN, Scribe of the King. We examined the places of which the Commandant of the city said: "They have been penetrated by the workers in metal
- 12 of the temple of RA-USER-MA MERI-AMEN." We found them intact, discovering everything he had said to be false. But behold!
- 13 the workers in metal are standing before you. Let them tell all that has happened." They deliberated. It was found that the men
- 14 did not know any place in the abode of the perfected, about which the Commandant of the city had spoken. It was he who had been false in this.
- 15 The high Magistrates accorded the breath of life to the workers in metal, of the temple of USER-MA-RA MERI-AMEN, in Pa-Amen, which (temple) is under the authority of the First Prophet of AMEN-RA, the King of the gods,
- 16 AMEN-HOTEP. On this day a paper was signed for them, and they went to the house of the Scribe of the Nomarch.



INSCRIPTIONS ON THE STATUE OF BAK-EN-KHONSU.

(XIXth DYNASTY.)

TRANSLATED BY

P. J. DE HORRACK.

THE Glyptothek in Munich possesses a fine statue of a High-Priest of Ammon, named Bak-en-Khonsu, who was also Superintendent of Public Works under Seti I. and Ramses II. He is represented, in the Egyptian style, sitting on the ground with his arms folded across his knees. The inscriptions, of which a translation here follows, cover the legs, back, and lower part of the statue. They have already been published and translated by the late Théodule Devéria, *Monument Biographique de Bakenkhonsou*, in the *Mémoires de l'Institut Égyptien*, tome premier, Paris, 1862; by Professor J. Lauth, *Der Hohepriester und Oberbaumeister Bokenchons*, Leipzig, 1863; and by Dr. H. Brugsch-Bey in his *Geschichte Aegyptens*, Leipzig, 1877.

It would appear from the inscriptions (as Devéria justly observes) that Bak-en-Khonsu himself caused his statue to be executed during his lifetime, when he was 86 years of age. Egyptian epitaphs show us many cases in which the deceased appear to extol their own virtues, and in this instance modesty is certainly not predominant in the High-Priest's estimate of his qualifications. Having completed his statue to his satisfaction, and taken care that no meritorious act of his life should be forgotten, he entreats, as a recompense from his god, the favour of a prolonged existence.



INSCRIPTION COVERING THE BACK OF THE STATUE.

The noble Chief, First Prophet of AMEN, BAK-EN-KHONSU, the justified, says : I was equitable and truthful, a favourite of my master, honouring the precepts of my god, walking in his track, performing acts of beneficence within his temple. I was the great superintendent of public works in PA-AMEN,¹ beloved by my master. Oh, all men having reflection in their minds, oh creatures who are upon earth, and come after me from millions of years to millions of years, after age and decay, whose hearts are contented at the sight of glorious acts, I will inform ye who I was upon earth, in all the functions I filled from the time of my birth : I was four years in extreme infancy ; I was twelve years in youth ; I was made steward by King RA-MEN-MA [SETI I.]; I was priest of AMEN for four years ; I was divine father of AMEN for twelve years ; I was third prophet of AMEN for fifteen years ; I was second prophet of AMEN for twelve [years]. He [the King] rewarded me ; he distinguished me for my merit ; he appointed me first prophet of AMEN, [which I was] for twenty-seven years. I was a good father to my temple servants, providing for their families, tendering the hand to those who were miserable, sustaining those who were inferior, and performing glorious acts in his [the King's] temple. I was the great superintendent of public works of the KHENT of Thebes to his son, issued from his loins, the King of Upper and Lower Egypt, RA-USER-MA

¹ Part of Thebes, situated on the left bank of the Nile.

SOTEP-EN-RA, the son of the Sun, RAMESSU-MERI-AMEN [RAMSES II.], who giveth life. [He] erected monuments to his father AMEN, who placed him on his throne ; he did it through the First prophet of AMEN, BAK-EN-KHONSU, the justified. He [BAK-EN-KHONSU] says : I performed glorious deeds in the temple of AMEN, as superintendent of public works of my master ; I made him a sacred pylon [named] "RAMESSU-MERI-AMEN, WHO DOTH LISTEN TO THE BELIEVER," at the upper doorway of the temple of AMEN. I had obelisks in granite erected near it ; their summits reach the firmament. The front building before it is of stone, and faces Thebes. The reservoirs and gardens are planted with trees. I constructed huge gilt doors ; their summits join the sky. I made lofty flag-staffs ; I had them raised in the noble court in front of his temple. I launched large boats into the river for AMEN, MUT and KHONSU.

By the noble Chief, First Prophet of AMEN,

BAK-EN-KHONSU.



INSCRIPTION COVERING THE LEGS OF THE STATUE.

“May AMEN-RA, TUM, HOR-EM-AKHUI, the soul of heaven, living in truth, the AKHEM¹ in his boat, MUT, the great, the protectress of the two regions, and KHONSU-NEFER-HOTEP grant a royal table of offerings; may they grant that my name be established in Thebes, and remain stable to all eternity; [may they grant this] to me, the noble Chief, the leader of the prophets of all the gods, First Prophet of AMEN in Ape,² BAK-EN-KHONSU, justified.”

He says: Oh prophets, divine fathers and priests of PA-AMEN, present flowers to my statue and libations to my body. I was the virtuous slave of my master, possessing equity and sincerity, rejoicing in truth, hating evil and developing the precepts of my god, I, the First Prophet of AMEN, BAK-EN-KHONSU.

¹ Name of the mummified hawk, a special form of Horus.

² A quarter of Thebes, on the right bank of the Nile.



INSCRIPTION COVERING THE LOWER PART
OF THE STATUE.

The noble Chief, First Prophet of AMEN, BAK-EN-KHONSU, [justified. He says :] I am he who possesseth truth, the virtuous slave of my god, who approacheth him in his turn, who giveth. ¹

Youth or married man who [art yet] in life, may the happiness of to-day surpass that of yesterday, and (the same) to-morrow ; may it increase more than mine. I was, from youth to old age, within the temple of AMEN, in the service (of my god), contemplating his face. May he bestow upon me a happy existence of one hundred and ten years.

¹ Lacuna.



THE PAPYRUS, I. 371, OF LEYDEN.

TRANSLATED BY
G. MASPERO.

THIS papyrus was found in one of the Theban tombs. It was tied to a wooden statuette of "The singer-woman of Ammon, *Kena*" The name on the statue, *Kena* . . . , being, not the name on the papyrus, *Onkhari*, it is evident that the statue had not been made in the first instance for the woman whom it was supposed to afterwards represent. It came probably from an older tomb which had been rifled of its contents by robbers, and was sold second-hand to the husband of Onkhari.

The style of the writing brings us to the last years of the XXth dynasty, and perhaps to the time of Sheshonq. A facsimile has been published by M. Leemans in *Monuments Égyptiens du Musée de Leyde*, Tom. II. pl. 183-184. A short analysis was given by M. Chabas in his *Notices Sommaires*; a transcription, translation and complete commentary will be found in the *Journal Asiatique*, Mai-Juin, 1880, and in the 2nd fasc. of my *Études Égyptiennes*.

In it we have a husband complaining of the evil condition he is in, three years at least after he became a widower, telling how considerably he had acted towards his wife, and contrasting his conduct with hers. The nature of the evil he suffered he does not state very explicitly : perhaps he was afflicted with some illness which he attributed to the malignity of his departed consort, perhaps he thought she came back from the other world expressly to torment him. The whole case reminds me of the curious actions the Norsemen of the Middle Ages brought against ghosts : they accused, judged, and found guilty dead persons who, as they said, rose from the tomb to haunt the house they had lived in. Though the Leyden Papyrus is not an official document, it seems to me to have a judicial character, and to relate to some matter of the same kind. The husband sues "the wise spirit" of his wife, and forbids it to inflict on him persecutions which no anterior ill-usage ever justified. To transmit the writ unto Ament, he probably read it aloud in the tomb, and then tied it to the statue which was supposed to represent his wife: she received the summons in the same way she was accustomed to receive the prayers and food which were given to her statue at certain times of the year.

TO THE WISE SPIRIT OF ONKHARI.¹

What offence have I committed against thee that I must come to this the evil condition which I am in? What offence have I committed against thee that thou must help² against me? For, since I became a husband to thee, until to-day, what I have done to thee that I kept secret? What am I to do, when I shall have to give my evidence [as to] what I have done to thee, when I shall stand with [thee] before [the judge,] in words of my mouth [directed] to the cycle of the gods of Ament, and thou shalt be judged through this writing—viz., [through] the words of my complaint against what thou hast done, what wilt thou do? When [thou] becamest my wife, I was a young man, I was with [thee]. I was promoted to offices of every kind, [and] I was with [thee], I never deserted [thee], I never caused any grief to thy heart. I acted thus when I was a young man; when I was promoted to every great dignity of PHARAOH, l. h. s., I did not desert thee, saying: “Let this be thine in common with me!” And whereas everybody who came to me saw me in thy presence, I never received anybody before knowing whether thou wouldst have anything to say to it, saying: “I will act according to thy heart.” And now, behold, thou hast not gladdened my heart, and I must plead against thee, and people shall see the false from the true. For behold, I commanded the captains of the bowmen of PHARAOH, l. h. s., also of his

¹ Spirits were called *agrou*—viz., *instructed* in every prayer or science; and *âprou*—viz., *furnished* with every weapon or thing which was necessary to them in the other world.

² Here, as in some other passages, I have given only a paraphrase: for a literal translation see the notes in *Journal Asiatique* or *Etudes Egyptiennes*.

charioteers, and I, when they came to lie on their belly before thee, if there was, in what they brought, something good, I put it before [thee], I never hid anything for myself. I never shewed myself offensive to thy feelings in whatever I did to thee in the way of a master; I never was found being rude to thee in the way of a clown who enters another's house; I never took any account of what thou didst [to] me. When I was put into the place which I am in, when I came to know no more [what it was] to go out as was my wont [before], and to do what I had to do as one who is a recluse, when my oil, also my bread, also my clothes were brought me, I never put [thee] in another place, saying: "What would become of the woman;" and I never was rude to thee, and behold, thou didst not recognize the good I did thee, and I of the things which thou didst. And when thou didst sicken of the sickness which thou hadst, I went to the chief physician, and he prescribed, and he did what thou toldest him to do. And when I went to follow PHARAOH l. h. s. to the South, whereas my wont was to be reunited with thee, while I made my stay of eight months, I never ate, never drank in the way of a man. And when I reached Memphis, I asked leave from PHARAOH, l. h. s., and I did what they were doing to thee, I wept extremely with my people in front of my dwelling, I gave clothes and linen for thy embalming, and I caused many clothes to be made, and there was nothing good I did not cause to be done for thee. And behold, I passed three years and I never entered the house, and I used not to cause that to be done which was ordinary, and behold, I acted thus because of thee! And behold, I do not know any more good from evil, and thou shalt be judged with me! And behold, as long as the lamentations lasted in the house, I never went in to PHARAOH l. h. s.

INSCRIPTION OF QUEEN HATASU ON
THE BASE OF THE GREAT OBELISK
OF KARNAK.

TRANSLATED BY

P. LE PAGE RENOUF.

HATASU (commonly, but erroneously called Hatshepu, Hashepu, or Hashop,¹ by very excellent scholars) was the daughter of King Thothmes I. of

¹ The untenableness of these readings is manifest on the mere inspection of the variants of the name (see Lieblein, *Dictionnaire de Noms Hieroglyphiques*, p. 105). The syllabic sign, which in this proper name, as in the simple adjective, is written either with or without *s*, as a phonetic complement, cannot possibly at this time have had the value *s'ep* (not *s'eps*) which was given to it in the base period. This very obelisk furnishes examples of the simple adjective without the complementary *s*: *netar pen as*, "this august God;" *as't as*, "the venerable perseæ," where it would be absurd to read *s'ep*. When the Egyptians of the base period used this sign in writing the word *s'eps*, they added the *s*, not as a phonetic complement (which it could not possibly be), but as an independent letter necessary for the completion of the word.

the eighteenth dynasty, and the sister of Thothmes II. and Thothmes III. She was raised to the throne by her father, who associated her with him, as appears from one of his inscriptions, in which he gives her the royal name Māt-ka-rā, and calls her Queen of the South and of the North.¹ She married her brother Thothmes II., by whom she had a daughter, called Hatasu like herself, who became the wife of her uncle Thothmes III. After the death of her father she reigned as sole sovereign, but Thothmes II. after a time was recognized as having a share in the sovereignty, and he finished by throwing off her authority, and caused her name to be hammered out of the royal inscriptions. She recovered her authority after his death, and ruled conjointly with Thothmes III., but after the twenty-fourth year of the latter his name alone appears on the monuments, and he

¹ The Sun-god's path from East to West was supposed to divide space into Two Worlds, that of the South and that of the North. The King of Egypt, as son and heir of the Sun-god, claimed to be ruler of the Two Worlds—that is, of the entire universe.

showed his resentment against her by striking her name out of the inscriptions.

The monuments of this queen are among the most beautiful productions of Egyptian art, and the obelisk from which the following inscription is taken is without its rival in form, colour, and beauty of engraving. The inscription has been published in part in Burton's *Excerpta Hieroglyphica* (pl. 50); more completely in Prisse's *Monuments* (pl. 18) and in Lepsius' *Denkmäler* (Abth. III., pl. 22). Some parts of it have unfortunately suffered injury, and it is most desirable that the accuracy of the text should be verified by some scholar who is conscious of the difficulties which the existing copies present to the translator. I am unable to say whether or not this was done by the late M. de Rougé, who gave a translation of this inscription in his lectures of 1872. (See *Mélanges d'Archéologie Égyptienne et Assyrienne*, Tome III., p. 90.) There are passages of this translation which cannot be considered as exactly giving the sense of the original represented in our copies. But

this original presents such extremely unusual grammatical constructions that I am disposed to suspect the accuracy of the text, and I have retained M. de Rougé's version, which, if not made upon a more correct text, at least furnishes the best solution which so eminent a scholar has discovered of these difficulties. I have, however, not hesitated to make such corrections as appeared to be necessary.



SOUTH SIDE.

- 1 Live the HORUS,¹ abounding in divine gifts,² the Mistress of diadems, rich in years, the golden HORUS, goddess of diadems, Queen of Upper and Lower Egypt; MAT-KA-RA, daughter of the Sun, HATASU, consort of AMON, living for ever and ever, daughter of AMON, dwelling in his heart,
- 2 his only one, who hath been formed for him; glorious image of the universal Lord; whom the spirits of Heliopolis have created. Her beauty hath taken hold of the Two Worlds as he hath done. He hath formed her to bear his diadems,
- 3 the form of forms like CHEPERA, the crowned of all the crowned, like the god of both horizons, pure egg which hath come forth in glory, nursed by URIT-HEKAU,³ Mistress of diadems, crowned by AMON himself
- 4 upon his throne in Hermonthis. He hath selected her for the protection of Egypt, and for securing the victory to the Pat and the Rechit,² HORUS the avenger of her father, the elder of his mother's husband,
- 5 whom RA hath engendered to produce a glorious seed upon earth, and to give happiness to the Hamemet.² His

¹ *L'Horus vivante*, Rougé. But the position of the word *ānχ* before the god's name proves it to be a verb (*vivat*!), not an adjective or participle.

² *Ka*, "genius," in the classical and mythological sense, was from very early times used also in the more modern sense of "genius" considered as a divine gift.

³ *Urit-hekaiu*, "great in words of power," a title given to Isis, the queen of incantations and spells. The nursing of Horus is attributed to Isis, Nephthys and Ap-uat (commonly but erroneously called Apheru).

- living image, the Queen of the South and of the North
 MAT-KA-RA the *smu*-metal¹ of kings,
- 6 she hath made this as a monument to her father AMON,
 lord of the thrones of the Two Worlds, dwelling in the
 Apt; and hath made for him two great obelisks of hard
 granite of the South, the summit of each is of the *smu*
 metal (the tribute)
- 7 of the best quality of all countries; they are seen at a
 distance of many leagues, the Two Worlds are bathed
 in their splendours. The sun's disk shines between them
 as when it rises from the horizon of heaven.
- 8 I have done this from a heart full of love for my divine
 father AMON. I have entered upon the way in which
 he conducted me from the beginning, all my efforts were
 according to his mighty spirits, I have not opposed
 anything which he hath predestined.

WEST.

- 1 My Majesty knoweth his might,² and I have therefore
 acted according to his command. He hath directed me,
 I have not ordered the works ³

¹ The *smu*-metal, which, from the uses to which it was applied, appears to me to be copper, is supposed by Dr. Lepsius to be electrum, whilst M. Chabas holds it to be a mere synonym of gold.

² *Ma majesté connaît sa divinité*, Rougé. The queen in this part of the inscription uses masculine pronouns; but in this phrase there is a false concord, if the masculine suffix after *neterer* applies to "my Majesty," which has the feminine ending. And the word for "divinity" is nowhere else written *neterer*.

³ *Je n'ai rien fait sans lui*, Rougé. The original both in Prisse and Lepsius baffles translation. If the two words *an em* were transposed, the

- 2 he it is who hath given the regulations, there was no wisdom of mine for his temple, I have not transgressed his ordinances, my heart was full of the intelligence of my father. I have entered
 3 into his designs, I have not neglected the business of the Universal Lord, I have on the contrary applied myself to it, for I know that Thebes is a heaven upon earth,
 4 it is the august staircase of the beginning of time, it is the ut'at¹ of the Universal Lord, his heart's throne, which sustains his glories and holds within it all who accompany him. The king himself, he saith,
 5 I make this known to the Hamemet² who will live in

construction would be identical with *em an rexa*, "I know not," in the first line on the north side. Here *em* (like the Greek *οτι*) is used to introduce a quotation, and is omitted in translation.

¹ *Ut'at*. The *ut'at* of the sun was said to be *complete* or *full* when one of the vertical points of his yearly course was reached.

² *Pait rexit*, translated "hommes purs" by M. de Rougé. The explanations hitherto given of the words *pait*, *rexit* and *hamemet* (sometimes *hamemu*) are far from satisfactory. That the words denote human beings (of both sexes) is most probable. But they neither mean "men" simply, nor classes of the population, such as "hommes éclairés" "initiated," &c. There is an enumeration in *Todt.*, 42, 11, of "*men*, gods, glorified beings (*χου*), the damned, the *pait*, the *rexit*, the *hamemet*, &c." The *pait* are distinctly mentioned as inhabiting the nether world, either the Aukerti, as in the hymn to Amon (Boulaq, v. 3) or the Tuat (Rhind Papyri, 31, 9, hieratic text) The demotic text corresponding to the last reference clearly signifies "those who have gone before." The *hamemet*, on the other hand, are not less distinctly spoken of as living in a time later than the present; see, *e.g.*, in this very inscription, the 5th line on the western side of the obelisk. The king is crowned lord and master of the *rexit* (Dümichen, *Hist. Insch.*, pl. 39; *Zeitschr. f. ägypt. Spr.* 1874, taf. 1, l. 10, 11), "in face of the Hamemet." I believe that these three classes of beings are the generations *past*, *present* and *future*.

the double period,¹ and whose hearts will inquire after
 this monument which I have made for my father,
 6 and who will talk inquiringly as they gaze upon it.
 I who sit in the palace remember who hath made me ;
 7 my heart hath hastened to make for him two obelisks
 of *smu*-metal, whose tops reach into the sky in the august
 hall of columns which is between
 8 the two great pylones of the King, the victorious Bull,
 the King of the South and of the North, RA-CHEPER-
 KA-RA,² the triumphant the words of men now
 living.

NORTH.

1 When they see my monument in the course of years,
 and speak of what I have done, beware of saying " I know
 not, I know not."
 2 This has been done by covering the stone with gold all
 over. It is thus that it has been done. I swear it by
 the love of RA and the favour of
 3 my father AMON, who invigorateth my nostrils with life
 and strength. I bear the white crown, I am diademed
 with the red crown ; the two HORUS gods have united
 for me
 4 the two divisions. I rule over this land like the son
 of ISIS, I am victorious like the son of NUT. The Sun-
 god RA reposes in the Sekti³ boat, he rests in
 5 the Atet boat, he consorts with his two mothers, the
 Uræus goddesses in the divine ship ; the earth is fixed,

¹ *Henti*, a period of a hundred and twenty years ; here " the time to come."

² Thothmes I.

³ The *sekti* is the morning boat of the Sun-god, *atet* the evening boat. The forms *ma-sekti* and *ma-atet* are also found.

the heaven is made stable. He hath granted that I should be for ever like him who changeth not.¹ I rest
 6 in life like Atmu. I have (offered) the two obelisks wrought with *smu*-metal to father AMON with the intent that
 7 my name should remain permanent in this temple for ever and ever. They are of a single stone of granite, without any joining
 8 or division in them. My Majesty began to work at this in the 15th year,² and the first day of Mechir till the 16th year and the last day of Messori, making seven months since the beginning of it in the mountain.

EAST.

1 I have made them for him in satisfaction of heart, for it is the King of all the gods to whom I pray. I have had them covered with *smu*-metal which I have put
 2 upon the top of them. I ignore the talk of men; my own mouth is perfect in all that cometh forth from it; I do not retract what I have said.
 3 Listen ye, therefore; I have put *smu*-metal upon them (till the extremity) measured in ingots and sacs. It is I who have proclaimed the quantity, so that
 4 the Two Worlds may see, and that the ignorant man as well as the wise may know it. No one who heareth this can contradict what I have said,
 5 but will say, "She hath been established as truthful before her father," and the god knows that which is within me.

¹ Osiris Sahu.

² The years of a king count, not from the 1st Thoth, but from the day of his coronation.

AMON, the Lord of thrones, he hath granted that I should reign

6 over Egypt and the Red Land because of this. I am not revolted against in all the plains ; all the countries are subject to me. He hath made my bounds

7 as far as the limits of heaven ; the course of the sun's disk is at my service ; he hath given it to her who is before him ; he knoweth that I offer it to him, I his daughter

8 who exist in truth and glorify him. He it was who destined me to favour before my father, the living, the stable, the strong, upon the throne of HORUS and of all the living, like the Sun-god for ever.



SEPULCHRAL INSCRIPTION OF PANEHSI.

 TRANSLATED BY

 E. L. LUSHINGTON, D.C.L., LL.D.

THE following inscription was found in a tomb near Memphis, and formed part of the Passalacqua collection at Berlin. It was first published by Dr. Brugsch in his *Monumens de l'Égypte*, pl. 3, with an accompanying translation, and later by Dr. Reinisch, in his *Aegyptische Chrestomathie*, pl. 15. It contains a hymn to the Sun-god Ra, put into the mouth of the deceased Panehsi, designated as scribe or registrar of the table in Royal Apt, which Brugsch

in his *Dict. Geogr.*, p. 21, explains as the quarter of the royal harem at Memphis. Something is lost from the upper end of the tablet, which may have once had a figure of Panehsi presenting himself with suppliant gestures before Osiris the judge of the dead, attended by members of his family. The monument is dedicated by his son Apherumes,¹ himself a scribe attached to the Court, *making his father's name live*, as he expresses it, in a conventional formula of frequent occurrence in sepulchral monuments. A few characters only in two or three places have become illegible.

The hymn abounds in reiterated phrases, constantly found in similar compositions, descriptive of the Sun-god's triumphal progress through heaven, showering blessings on the earth, and visiting with his penetrating radiance the under-world. His boat of morning,

¹ This name formerly read as above, but the god's title, Apheru, is now usually accepted as Apmatennu, or Apmatu.

Sekti, and boat of evening, Aat, receive the god each at its appointed season. The Egyptian notion of a vessel conveying the sun on the other side of the earth from west to east during the hours of night, may have been familiarized to the Greeks, if not earlier, at least in the time of Psammetichus, and it was readily accepted as congenial to their versatile imagination. The first poem indeed in which it is said to occur, the epic *Titanomachia* of an unknown author, might point to a remoter date for its introduction ; but the earliest evidence preserved to us in the elegies of Mimnermus comes very near to this epoch. This poet sang how “ Helios has toil allotted to him for all days, and no rest for his steeds or himself after rosy-fingered morn has climbed the sky ; for his much-loved hollow couch of costly gold, made by Hephæstus’ hands, upheld by wings, bears him through the wave on the topmost flood, sleeping by snatches, from the region of Hesperides to the land

of Aethiopes, where his swift car and horses stand till early dawn may arrive, when he mounts another carriage." Later poets took up the fancy, and told how Helios lent his golden bowl, that was wont to bear himself, for Hercules to traverse in it the waste of ocean, on his daring raid upon Geryon's herds in Erytheia. Many of them may have had no suspicion of the source whence the original idea sprung, before it passed into distant regions; nor might modern readers have guessed its birthplace if the Egyptian language had not been recovered.



SEPULCHRAL INSCRIPTION OF PANEHSI.

(Adoration to RA). when he sets in the western horizon of heaven,
 by one skilled scribe of the sacrificial table
 in royal APT, PANEHSI. Saith,
 Hail RA, (maker of) mankind, TUM HARMACHIS,
 one god living by truth, maker of beings,
 author of existences, of beasts and men, proceeding from
 thy (his) eye,
 lord of heaven, lord of earth,
 maker of subjects and rulers,
 lord universal, bull of the cycle of gods,
 King of the upper sky, lord of gods,
 Sovran Prince over cycle of gods and goddesses,
 self-formed double essence that was in the beginning.
 Homage to thee, maker of gods, TUM,
 creator of intelligences, lord of delight,
 mighty one of loves, illumining all mankind living ;
 I give thee adoration in the evening ;
 propitiated, thou reposest in life,
 the *sekti* is in gladness of heart,
 the *aat* in exultation,
 they conduct thee through the abyss in peace,
 thy crew rejoicing ;¹ thy radiant eye divine has
 overthrown thy foe, repelling the advance of APAP,
 Thou reposest gracious with glad heart

¹ *Seχer-n χut-k χefti-k* ; for the sense here given to *χut*, the deified eye of Ra, cf. Naville, *Lit.*, p. 57.

in the horizon of MANU,
where thou shinest on the gracious god,
lord of eternity, ruler of the nether world,
thou givest illumination to beings there departed :
they see thy glories,
the dwellers of the hollows in their recesses,
their arms are uplifted in adoration to thy form.
Spirits of the West rejoice when thou beamest on them,
the lords of the deep are glad at heart
when thou illuminest the West,
their eyes open to see thee,
their heart delights as they behold
with acclamation thy form above them ;
faultless their divine limbs are born,
thou framest them in their completeness ;
thou risest, thou destroyest their ills,
thou settest to refresh their limbs,
they adore as thou arrivest to them,
they occupy the front of thy bark
as thou settest in the horizon of MANU,
renewed as RA each day.
Grant thou that my soul may be among them,
may thy radiance beam on my frame,
may I see the sun's orb amid those enlightened spirits of
Hades,
who sit before UNNEFER, tending with careful regard
the form of the Osirian scribe
of the sacrificial table in royal APT, PANEHSI.

A kneeling figure, with hands raised in attitude of devotion, faces the last four lines of the inscription :
in front of it are the words :—

By his son, giving life to his name,
Scribe of the divine book of the lord of the Two Lands,
the protector¹ residing at the royal palace,
APHERUMES, justified.

¹ "The protector," *sotep sa*, often applied to the King; a phrase of which the exact force is perhaps still undetermined.





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